AN INTEGRATIVE MODEL FOR PASTORAL

ACTION IN BRAZIL

A Dissertation

Presented to

the Faculty of the

School of Theology at Claremont

In Partial Fulfillment

of the Requirements for the Degree

Doctor of Philosophy

by

Ronaldo Sathler Rosa

May 1989

This dissertation, written by

Ronaldo Sathler Rosa

under the direction of his *Faculty Committee, and approved by its members, has been presented to and accepted by the Faculty of the School of Theology at Claremont in partial fulfillment of the requirements for the degree of*

DOCTOR OF PHILOSOPHY

Faculty Committee

Howard Clinebell
Chairman

Date April 13, 1989

ABSTRACT

An Integrative Model for Pastoral

Action in Brazil

Ronaldo Sathler Rosa

In dealing with the accomplishment of the pastoral task of the church in Brazil, social conflict appears as a preponderant factor that generates individual problems as well as familial and societal problems. Various pastoral approaches to conflict have been utilized; however, they have been inadequate to promote abundant life for the majority of the population. Why have these approaches been inadequate? What could be an alternative model for pastoral action in Brazil? This dissertation examines this problem and formulates a more adequate model. The major working hypothesis of this study is that all pastoral practices are entangled with corresponding theories. The thesis is that the liberating theology of the reign of God provides the theological framework for an alternative model.

This study analyzes three major pastoral approaches to social conflict in Brazil as identified by Joao Batista Libanio: (1) the religious-moral, (2) the psychosocial, and (3) the dialectic-structural. The first sees conflict as a consequence of individual evil. Individual conversion and orthodoxy are basic pastoral emphases to overcome conflict.

The second relies on psychology in order to understand and
to overcome conflict. Conflicts are viewed as a consequence
of human pathology; thus, they might be resolved by therapeu-
tic means. The third sees conflict as a result of objective
elements in society which are in opposition to each other.
Socio-analytical mediation is used to explain conflict.
Persons working under this perspective side with the poor
and other oppressed to overcome conflict.

This study argues that a dialectical integration of the
approaches is possible--one that minimizes their limitations
and integrates their strengths. The theological criterion
for this integration is the liberating theology of the reign
of God. An integrative model for pastoral action is formu-
lated and illustrated in light of the Brazilian context and
fundamental affirmations in the Biblical metaphor of the
reign of God.

ACKNOWLEDGMENTS

The conclusion of this dissertation marks the end of a very significant journey--a journey that broadened the horizons of my pastoral commitment to the oppressed in Brazil.

During this journey, many people and institutions inspired and supported my efforts. Consequently, I sincerely acknowledge:

Dr. Howard Clinebell, my major advisor, dissertation director, and friend. Drs. Mary Elizabeth Moore and Dan D. Rhoades for their fine contribution to this study. Dr. Julio de Santa Ana for his suggestions in the formative stages of this work.

Dr. Rubens Daniel Cavalheiro for his friendship and support throughout the Ph.D. course work, qualifying exams, and dissertation.

My student colleagues at STC for their incentive.

Crusade Scholarship Program of the General Board of Global Ministries of the United Methodist Church for financial and spiritual support.

The Faculty of Theology of the Methodist Church in Rudge Ramos, São Paulo, Brazil, for their wholehearted

iii

support and for allowing me the time to complete my doctoral work.

Elaine Walker for final proofreading and editing.

TABLE OF CONTENTS

Dedico este trabalho à Regina

               e a nossos filhos,

                              Daniela, Rodrigo e Guilherme.

Minha especial gratidão a Osmar e Clarisse, meu sogro e minha sogra, José Carlos e Marilaine, meus cunhados, cujo apoio integral tornou possível esta caminhada.

INTRODUCTION

Pastoral action of the church is to be achieved in the middle of human struggles as they become visible in different cultures. In dealing with the accomplishment of the pastoral task of the church in Brazil, social conflict appears as a preponderant factor that generates individual problems as well as familial and societal problems. Social conflicts in Brazil manifest themselves in distinct and interdependent forms: classism, racism, sexism, and so on. Various pastoral approaches to the social conflict have been utilized; however, they have been inadequate to promote abundant life for most people. Why have these approaches been inadequate? What could be an alternative model for pastoral action in Brazil? This dissertation attempts to examine this problem and formulate a more adequate model.

The major working hypothesis of this study is that all pastoral practices are entangled with corresponding theories. The thesis of this dissertation is that the liberating theology of the reign of God provides the theological framework for an alternative model of pastoral action.

The basic methodology of this dissertation follows two interwoven lines: the phenomenological and the dialectical. It is phenomenological as it is based on how social

conflict is actually perceived and interpreted by persons utilizing the pastoral approaches. It is dialectical to the extent that it considers the opposing forces in social conflict.

The method of analysis of the Brazilian context follows the analysis of a conjuncture paradigm which identifies interests that play a role in a particular society. In addition, it takes into account events, scenery, actors, force relations and the correlation between conjuncture and structure. The work done by researchers of the Instituto Brasileiro de Análises Sociais e Econômicas (Brazilian Institute for Social and Economic Analysis) is the major resource.

The methodology of analysis of the existing pastoral approaches to social conflict follows the "phenomenology of conscience" paradigm applied to pastoral agents in J. Libanio's (1982) study. Accordingly, this methodology attempts to discern the explicative conscience of pastoral agents as they act pastorally in a situation of social conflict. The theological methodology for analysis and critique of the approaches is drawn from liberation theology.

For the constructive chapters, 3 and 4, the methodology is drawn from the method of correlation as explicated by Tillich (1951, pp. 59-66) and expanded by C. Boff (1978/ 1987). Accordingly, this dissertation attempts to correlate

the actual conditions of oppressed people with the theology of the reign of God.

This study is divided into five chapters. Chapter 1 introduces the Brazilian scene to the reader. The analysis of current economic and sociopolitical conjuncture is an effort aiming at explicating the circumstances and causes of social conflict. The goal is not to probe Brazilian history but to make clear the conditions in which pastoral agents are operating.

Chapter 2 analyzes the three major approaches under which the church--through pastors, laypersons, communities, local churches, groups, and so forth--is trying to accomplish its mission. This investigation relies mainly on the work of the Brazilian theologian Libanio (1982).

The first approach is the religious and moral one. The hypothesis underlying this approach is that social conflict is a consequence of individual evil. Accordingly, the power of evil is a key element in understanding social conflict. Pastoral agents working under this perspective stress the value of individual conversion and orthodoxy as basic instruments of pastoral action to overcome conflict.

The second approach is the psychosocial one. Psychology is a pivotal element for both pastoral practices and interpretation of conflicts. Conflicts are viewed as a consequence of human pathology. Consequently, conflicts are analyzed in the psychopathological dimension and might be resolved by therapeutic means.

The third approach is the dialectic-structural. According to this perspective, conflict is a consequence of the structure of society. Thus, conflict is neither a sign of pathological dysfunction nor a consequence of evil. This approach sees conflict as being characterized by objective elements in opposition to each other. Persons working under this perspective utilize socio-analytical mediation in order to understand the structural nature of conflict and the meaning of pastoral practices thereby involved. The strengths and limitations of each approach will be identified.

The argument in Chapter 3 is that a dialectical integration of the approaches is possible. The theological criterion for this integration and formulation of an alternative approach is the liberating theology of the reign of God. Fundamental elements of this theology will be discussed.

Chapter 4 formulates and illustrates the Integrative Model for Pastoral Action in Brazil (IMPA). This chapter shows how the elements of the theology of the reign of God are incorporated in the model and how they integrate the existing pastoral approaches. Chapter 5 points out some conclusions of this study as well as major implications for further research.

A few more words are in order. The proposed model is already implicit in the first chapter since this study starts with social analysis. The model, in fact, is

altogether implicit in the whole dissertation. Chapter 4 formulates and explicates the model. Finally, the author's pastoral-theological biases are in tune with the dialectic-structural approach.

CHAPTER 1

The Poor-Rich Country:

The Brazilian Context

This chapter is an attempt to analyze the current economic and sociopolitical conjuncture of Brazil. The purpose of the explication of the context is to qualify a corresponding pastoral proposal.

Overview

Brazil is a "nation where inequality is a mark of a poor society that needs elemental life conditions to live with dignity" and hope for betterment of these living conditions. The relative "recovering of demccratic space does not mean, so far, the full exercise of citizenship" (Instituto Brasileiro de Análises Sociais e Econômicas [Brazilian Institute of Socio-Economic Analysis, IBASE], March 1986, p. 6). In spite of the fact that Brazil is considered one of the world's ten largest industrial powers, according to Instituto Brasileiro de Geografia e Estatística (Brazilian Institute of Geography and Statistics, IBGE), a governmental body, 60% of the population live under condi-tions of absolute misery. On the other hand, the rich--less than 1% of the population--control 15% of the national income (IBASE, April 1986, p. 2 & July 1986, p. 6; Regan, 1987a, p. 8).

What are some essential figures needed to draw a picture of the contemporary Brazilian social context? Researchers indicate that the current Brazilian human scenery presents signs of serious social injustice and suffering:

1. Half of the Brazilian population of 135 million is composed of people below the age of 18. As T. Aspholm (1987) reports:

> In 1980, seven and a half million children--or 33 percent of those between the ages of 7 and 14--were not enrolled in school because of lack of space. . . . Students who do attend have serious difficulties completing each year of study. Only 23 percent of Brazil's students are at the class level appropriate to their age. Of every 1,000 children who enter the first grade, only 400 go on to the second grade. Only 107 of the original 1,000 finish the eighth grade, and only 80 of these are likely to complete high school (p. 4).

Low income and some of its consequences such as malnutrition, poor living conditions, and lack of self-esteem are among the basic causes of this situation.

2. Over 36 million impoverished and exploited children live in Brazilian streets, under bridges, or in paper boxes. As M. Sorese (1987) puts it, "many of these children begin to learn the lessons of the street: drugs, prostitution and crime" (p. 2).

According to a study by the National Conference of Brazilian Bishops (CNBB):

> The typical first-time offender is a male, from 16 to 18 years of age, who cannot read or write because he has left school to work or live in the streets. He is probably unemployed, comes from a family that earns less than one minimum monthly salary ($40) and has been

arrested for theft or robbery. Of first-time offend-
ers, an estimated 51 percent return to crime. . . .
Abandoned children have not appeared by chance, and
neither were they born bad. . . . They arise from a
state of chronic societal injustice that creates very
poor people, who are a majority of the population, and
makes their survival precarious (Sorese, 1987, p. 2).

The above-mentioned study holds that the rapid changes of

Brazil, brought about by the industrialization and urbani-

zation process since the 1970s, is the main factor that has

contributed to this phenomenon and its concentration in the

big cities. Homeless children have appeared as one of the

consequences of economic and social factors that are devas-

tating the Brazilian family (Sorese, 1987, p. 2).

3. Life expectancy in the Northeastern states of

Brazil (the poorest section of the country) for a man who

earns half the minimum salary is 49 years, while São Paulo

inhabitants' life expectancy is 63 years. If a São Paulo

resident earns more than twice the minimum salary, his/her

life expectancy is 70 years (IBASE, August 1986, p. 5).

4. According to Hilary Regan (1987a), 32,000 homeless

families "have invaded tracts of abandoned land in the São

Paulo eastern zone since January" (Regan, 1987a, p. 7).

This phenomenon has occurred frequently in various Brazilian

cities as entire families are forced to abandon their houses

because they cannot afford increasing rents. They turn to

unoccupied land or uncompleted houses. Regan reports:

Squatters in São Paulo are the human face of
Brazil's current economic crisis. . . . In May,
inflation reached an all-time monthly high of 23
percent; during the first half of 1987, prices

have soared and Brazilians' buying power dropped
precipitously. Rents have risen 1,000 percent in
some cases. One land invader said his monthly
rent jumped from $10 to $55. (His monthly salary
is only $50.) (1987a, pp. 7-8.)

Land reform is one of the aspirations of these families.
According to a CNBB study, this situation is one of the
by-products of the recent 21 years of military dictatorship
(1964-1985). This study informs:

> During its [21] years in power, the military regime
> financed large national and multinational companies
> and allowed them to take over land where indigenous
> communities and leaseholders had lived previously.
> The result of this policy is that 520,000 large
> landholders now control 73 percent of all the
> country's cultivable land (Regan, 1987b, p. 1).

The land reform decreed by the government in October
1985 "allotted more than 100 million acres for 1.4 million
families. But by last month, the government had divided
only some 2.2 million acres among 24,000 families" (Regan,
1987a, p. 8). Furthermore, according to Jader Barbalho,
minister for agricultural reform, "land disputes in rural
areas had reached alarming levels: There are disputes in
1,200 local councils over 2,500 properties involving 500,000
Brazilians" (Regan, 1987a, p. 8).

The following economic and sociopolitical analysis is
an attempt to explicate some of the factors that have con-
tributed to this situation.

Economic Conjuncture

International Economic Order

The current International Economic Order plays a
pivotal role in determining the overall economic situation

of underdeveloped or developing countries. The foreign
debt, the role of multinational corporations and of the
World Bank should be circumscribed to the International
Economic Order, i.e., the International Economic Order
precedes and determines foreign debt, the high profits of
multinational enterprises, and the role of the World Bank.[1]

What is the International Economic Order (IEO)? How
does it operate? Celso Furtado (1987) states that IEO is a

> set of rules . . . that expresses the structure of
> power which defines and imposes the international
> labor division. These rules reflect symmetrical
> relations of interdependency and asymmetrical rela-
> tions of domination-dependency. Its existence and
> acceptance explain the operationality of the global
> economic system in which all national economies are
> integrated in various grades and forms (p. 121).

According to Furtado (1987), the current logic of the
IEO comes from the evolution of capitalism at its stage of
integration in the markets of major countries. Two of the
features of this historical process are as follows:

1. This process favors the exchange of industrialized
goods among those countries which have developed "highly
diversified industrial systems relegating to a second level
the exchanges with countries on incipient industry"
(Furtado, 1987, p. 123). The goal is to open up market for
industries in the technological forefront as well as for
large-scale economies.

---

[1] The origin, development, and current crisis of the
International Economic Order is exhaustively discussed in
Furtado (1987), especially pp. 121-142. Cf. World Council
of Churches (1985), especially pp. 19-40; and McGinnis
(1979).

2. The technological style, spread all over the world, follows the specific conditions of development of the North American economy which is characterized by: relatively easy access to natural resources; a private conception of property regarding nonrenewable resources; organization of large enterprises that can operate in a continental space; a relative shortage within the labor force; high salaries; and highly diversified consumption standards (Furtado, 1987).

Some of the consequences of this strategy have been that the peripheral countries are facing the alternative of settling into an obsolete technology of international economy, or of following an advanced technology that would contribute to increased structural heterogeneity and social disparities. Another result is that the IEO feeds and increases social disparities since its technological style, which comes from advanced economies, fosters diversification of consumerism while basic human needs are not satisfied (Furtado, 1987).

Some recent facts show the international assault on the Brazilian economy. In May 1986, the World Bank concluded negotiations for $2.2 billion in loans to the basic sectors of the economy, according to IBASE (May 1986).[2]

---

[2] The basic and strategic sectors of the Brazilian economy have been meticulously examined by the World Bank. In addition, the Brazilian plans are submitted to the World Bank. The World Bank suspended the release of $1 billion to Brazil while waiting for clear definitions and policies following the new measures to be announced soon by the government (IBASE, March 1986).

These loans apparently will benefit the population. However, the counter effect is that the Brazilian government's obligation with the World Bank will be $4 billion (IBASE, May 1986).

Cruzado Plan

The Brazilian scenery, especially at the beginning of 1986, was molded by a profound crisis. People and government knew that the relatively good performance of the economy during 1984 and 1985 would end within a short period of time. The positive consequences of recent exports were almost drained at the beginning of 1985. Furthermore, the impact of wage increases was nearly erased. No new investments were made and no social policy to meet the fundamental aspirations of the people was announced. Accordingly, another serious economic crisis was predicted. Popular pressures through salary negotiations and the government's lack of political support were some of the ingredients of the situation. The incapacity of the government to rule was visible, among other signs, in the 16.2 percent inflation of January 1986. Signs of impatience and restlessness have been detected among the people as an indication of their disappointment with the recently installed civilian government. This constituted a background for the launching by the government on February 27, 1986, of the Plano de Estabilização Econômica [Economic Stabilization Plan], or Cruzado Plan (IBASE, January 1986 & March 1986).

The <u>Cruzado</u> Plan basically aimed at three goals: to change the monetary standard (<u>cruzado</u> instead of the former <u>cruzeiro</u>), to reduce inflation to zero, and to freeze prices.[3] This plan, despite its weaknesses,[4] was supported by the majority of the population.[5] For Brazilian workers, for example, it meant (at the very beginning) "the hope to break the vicious circle of prices-wages in which the worker is always the loser. Furthermore, the Plan brought about the possibilities of unfolding deep transformations that would lead to the construction of a democracy at the social and economic level" (IBASE, November 1986, p. 15). It is important to stress that most of the population wanted to make the transition from an authoritarian military government to a social democracy in which "participation would be a dominant feature and representativity a sign of effective democratization" (IBASE, November 1986,

---

[3] Note that freezing prices hides inflation and allows financial resource transference mechanisms from one sector of the economy to another (IBASE, March 1986).

[4] The <u>Cruzado</u> Plan's major weaknesses were that: (1) the Plan was not prepared in collaboration with the representative sectors of society (cf. Schumacher, 1973, p. 169), and (2) the Plan was a "liberal project. It [aimed] at organizing the capitalist system on modern and stable bases. In fact, the capitalism of our society portrays a high degree of inefficiency, taking away internal and external competitiveness. In addition, it generates social tensions and political disequilibrium that are becoming more and more difficult to handle" (IBASE, March 1986, p. 5).

[5] Two elements explain the population's large support of the <u>Cruzado</u> Plan: it was supposed to increase wages, and the dispute over its results had just begun. Popular participation to control prices was a unique event in Brazil (IBASE, March 1986).

pp. 14-15). The Cruzado Plan worked well until October 1986. But, again, the lower and middle classes were negatively impacted. Pressures from bankers, cattle ranchers, large landowners, and industrial sectors were stronger than the people's aspirations.[6]

At the international level, on November 1, 1986, the Washington correspondent of the Brazilian newspaper, Jornal do Brasil, "[was] informed that the positive opinion of the International Monetary Fund (IMF) and of the World Bank on Brazil was conditioned to adjustments of the Cruzado Plan" (IBASE, November 1986, p. 3). The above-mentioned newspaper also reported that the

> team of IMF specialists, headed by the Chilean Thomas Reichman, presumably came back from Brazil concerned with distortions and heating of the economy. Although they recognized as a positive factor that the country is growing (!) and is using its productive capacity better, the IMF and the World Bank technicians recommended an adjustment of the Cruzado Plan to realign some prices (energy and steel) and to reduce consumption (IBASE, November 1986, p. 3).

As another example, German investors of multinational enterprises held a seminar at Campos do Jordão, a resort in the state of São Paulo. During these meetings they threatened to stop investing in Brazil and agreed to pull

---

[6] The internal reactions are significant symptoms of the intricacy of the economic system. Declarations in the mass media against price freezing came from representatives of sectors such as the automobile industry (controlled by multinational corporations), large landowners, foreign banks and so on. Subsequently, the banking system laid off 70,000 employees, charged for services without reducing interest rates, and made it difficult for low-income people to have access to their services (IBASE, July 1986; April 1986).

their money out of the country back to West Germany ($278 million during the first half of 1986 alone). Joerg Bentz, president of Melitta--a company that augmented its income by 30 percent and sold up to $70 million in 1986--told the Brazilian newspaper Folha de São Paulo that it was risky investing money in Brazil. He requested the Brazilian government to guarantee higher profits and production in order to invest $10 million in the following three years (IBASE, November 1986).

The above is merely an example of international pressures from multinational enterprises and bankers to discredit the Cruzado Plan. Moreover, creditors conditioned their negotiations on an eventual agreement with IMF. This agreement would represent the definite end of the Cruzado Plan, since the IMF requires that priority be given the commercial balance increase in order to pay foreign debt. The policy behind this eventual agreement was to maintain export surpluses by decreasing internal demand through price increases or commodities (such as cars), and by tightening wages. On the other hand, in this agreement the exchange rate would become flexible and there would be a tax increase to compensate the public deficit (IBASE, November 1986).

Aggravating Factors

Two aggravating economic factors are constantly threatening persons and families in Brazil. One is inflation with its consequent loss of purchasing power. In January 1986, the monthly inflation was 16.2 percent (IBASE, January

1986). Meanwhile, in its 1985 report, the Banco Brasileiro
de Descontos, one of the most important Brazilian banks,
claimed a 514 percent profit increase in relation to 1984.
An initial analysis indicated that the main beneficiaries of
runaway inflation were bankers, entrepreneurs, and industri-
alists; they had been increasing interests on loans and
sales. Thus, inflation was a symptom that called attention
to the need to control financial speculation.

For years the villain and cause of inflation was
assumed to be the worker, since his demand for wage
increases contributed to inflation. Nevertheless, wage
earners lost their purchasing power from 1970 through 1984,
while inflation was going up. In 1985, salaries actually
increased and yet inflation did not grow more than during
the previous years (IBASE, February & March 1986). Accord-
ing to IBASE, banks and huge industrial complexes were the
real villains of inflation.

> As a matter of fact, although inflation components can
> be found in the inefficiencies of state bureaucracy as
> well as in the profit surplus of small and middle
> traders and industrialists, it is in the transfer of
> resources from the productive to the financial sector
> that lies the highest rate of inflationary costs
> (March 1986, p. 4).

Another aggravating element of the Brazilian economic
situation has been its foreign debt. Brazil has been paying
2.5 percent as "spreads" (surcharges) to its creditors.
Specifically, this means that "spreads" represent $1.5
billion. In addition, annual interest earnings have climbed
to $10 billion and these earnings represent 5 percent of

the gross national income. This annual payment to Brazilian creditors will mean paying late interests within six or seven years and owing the principal, i.e., $100 billion (IBASE, April 1986; July 1986).

Nevertheless, the legitimacy of the foreign debt is contested by the churches and by other representative bodies of society. The Vatican, for example, in a study on the ethical aspects of foreign debt, pointed out that the debt was not contracted by the people. The debt, according to the above-mentioned study, was contracted by non-democratic governments (cited in IBASE, April 1986). Another ecclesiastical body, the Latin American Council of Methodist Churches (CIEMAL) has stated that

> the external debt (which is known by Latin Americans as the _eternal_ debt), has generated a social crisis due to the fact that the loans have benefited the high social classes (or created new rich people) linked to the transnational corporation. Most of the money was devoted to weapons instead of improving the economic conditions of the poor. Now those who have not received full benefit _have_ to _pay_ for the debt. How? Through: frozen salaries, taxes, reduction of social benefits which include education, housing, social security, health, etc. "So the poor are poorer and the rich are richest." The social crisis has generated a political crisis creating an unstable government which, in order to keep in power, has aligned itself with the police and military forces, thus violating human rights and oppressing and repressing the people (World Methodist Council, December 1987, p. 8).

Other entities have proposed the creation of an official audit in order to ve_ify the origin and the legitimacy of the debt as well as loan applications. It is worth noting that Morgan Guaranty Trust, in its April 1986 Bulletin,

reported that $14 million of the foreign debt was due to the evasion of dollars from Brazil which were deposited in foreign banks (IBASE, April 1986).

Sociopolitical Situation

Three Major Events

Since 1985, three major events have brought disappointment to the Brazilian people:

1. The Brazilian Parliament did not approve a constitutional amendment establishing immediate elections, by direct suffrage, for the Presidency of the Republic. Thousands of people gathered in the major squares of the country to cry out, pacifistically, for direct elections after twenty years of military dictatorship. The level of frustration among Brazilians ran high since the Parliament did not pass the _diretas já_ (direct elections now) amendment.

2. Tancredo Neves was elected by the Parliament as the first civilian president since 1964. This 72-year old politician represented, for most of the people, the hope for a smooth transition from authoritarianism to social democracy. However, he did not assume power--emergency surgery kept him from taking office--and he died on April 21, 1985. José Sarney, the vice-president and former ally of the political party that supported the military government, took over the presidency. Since most of the population wanted Neves instead of Sarney, this was another disappointment for the Brazilian people.

3. Although the new government was not elected by the people, most of them supported the Cruzado Plan, or Zero Inflation Plan. The population realized that inflation was zero and that their wages were more compatible with the cost of living. It was an euphoric period, for it seemed that Brazilian dreams were coming true. However, that euphoria lasted only from February to October of 1986. Thus, the failure of the Cruzado Plan was another blow for the people (see IBASE, March 1986 & November 1986).

Naming the three major events in this preamble adds detail to the social and political scenery. These major events touched deeply the Brazilians' hearts, and frustrated the people's hope for betterment of their lives and the eradication of misery and poverty. What are the essential features of the current Brazilian sociopolitical context?

Main Features

Coalition government. First, the civilian government, led by Sarney, is a coalition that includes former members of the Partido Social Democrático (Social Democratic Party), those who give political support to military dictatorship, and the Partido do Movimento Democrático Brasileiro (Brazilian Democratic Party Movement), an opposition party since the coup d'etat of 1964. This coalition was negotiated by Neves as an attempt to make a transition towards social democracy.[7]

---

[7] For a critique of Neves' role, see Fernandes (1985), pp. 18-33.

Elections. Second, elections for governors, congress-
persons, and senators were held in November 1986. The most
important aspect of that election was that the newly elected
leaders would be the authors of the new Constitution of the
nation--to be promulgated in 1988. Accordingly, those
politicians would legislate on vital problems embracing a
large spectrum of issues, from land reform to human rights.[8]
Nevertheless, the media spent at least $4.5 billion divert-
ing the population's attention from the nation's major
problems to the rivalry among candidates (IBASE, November
1986).[9]

Power relations. Power relations among the basic
sectors of society is the third element of this socio-
political analysis. The role of the media, particularly
television, is pivotal in determining the level of awareness
and the political will of most of the citizens. Television
became the major ally of international corporations and
reactionary forces to maintain opulence for a few, to the

---

[8] Some of the important issues would be: Should
amnesty be granted for the crime of torture? Should the
right of asylum and the right to struggle against all kinds
of discrimination be assured by the Constitution? To whom
does the Army owe obedience? Are there other functions for
the Army than to defend the country? How are the rights to
image, intimacy, and information recognized? In addition,
it is urgent to legislate on vital issues such as strike
rights, rights to life, nutrition, housing, education,
health, and transportation (IBASE, July 1986).

[9] With $4.5 billion one could build 10 million plain
houses of 36 square meters, each one for five people, which
would mean housing for 50 million people who live below
human conditions in Brazil (IBASE, November 1986).

detriment of the majority (cf. Hamelink, 1977).[10] According
to Herbert de Souza (1987), the control of the media by
authoritarian states is a characteristic of states that
operate according to the goals of the multinational corpo-
rations. In accordance with that: (1) information is
appropriated by the state as a fundamental power element,
(2) images are generated by the dominant sectors, (3) there
is no public control mechanism on the veracity of broad-
casted information, and (4) the state says who we are,
determines our production, and anticipates what will be our
future. Moreover, opposition to government is treated
according to martial principles instead of political prin-
ciples (Souza, 1987).

Land reform. Land reform is the fourth issue that
sheds light on the Brazilian sociopolitical arena. The main
participants in this struggle have been the Catholic Church,
Uniao Democrática Ruralista (Rural Democratic Union), and
the landless migrants. The identification of their roles
and forces shows unequal as well as inequitable power rela-
tionships. The Catholic Church, or more precisely the CNBB,
has sided with the landless migrants, although this is not
a unanimous position among the bishops (cf. Martins, 1987a).
Furthermore, it is, to say the least, a polemic standing

---

[10] A. Matterlat (1976) describes in detail the link
between multinational corporations and mass media. See
H. Assman's (1987) study on television and radio religious
programs and their influence on the poor's awareness of
their situation; and Martins (1987b).

for parish members. Nevertheless, on April 9, 1986, 245
bishops, following a long process of pressures and conver-
sations between CNBB and Sarney, sent a telegram to the
government urging land reform. The wording of the
telegram--"do not be afraid"--(IBASE, April 1986, p. 4)
reflects the power of the forces that conspired against
agrarian reform.

Another ecclesiastical body, the Methodist Church, has
sided with the poor migrants. As the World Methodist
Council reports, "the Methodist Church in Brazil in a strong
ecumenical report (Catholic and Protestant churches) are
[sic] facing the land problem which generates an unbearable
problem of abandoned children. . . ." (World Methodist
Council, December 1987, p. 8). An additional 50-page report
of the Comissão Pastoral da Terra (Pastoral Land Commission,
hereafter CPT)--organized by CNBB in 1975 to give pastoral
services with the rural workers and their families--reported
that 216 rural laborers and pastoral agents were killed in
land conflicts in 1985 (IBASE, April 1986; Latinamerica
Press, 1987).

On the other hand, the government's position regarding
land reform reveals its own internal contradictions.
Governmental speeches support land reform. However, its
practices deny and even oppose its own declarations (IBASE,
March 1986). One example of this contradiction is the
announcement by the government of expropriation orders
without publishing them according to law (IBASE, August

1986). Another sign of this discrepancy (and of the government's lack of political will to bring about land reform) is the official announcement of plans to: increase grain production in 1989, create rural savings institutions, and distribute land reform funds without foreseeing land reform. Furthermore, the Ministério da Reforma Agrária e Desenvolvimento (Ministry of Agrarian Reform and Development), organized by this government, was allotted one of the lowest budgets among the ministries (IBASE, August 1986).

In addition to these evidences, two major events made transparent the governmental retraction with regard to agrarian reform and other social issues: (1) the murder of Father Josimo Moraes, an advocate of land reform, on May 10, 1986, and (2) the announcement of a so-called land reform plan, Plano Mestre, prepared by Marco Maciel (Minister of Civilian Housing) and the National Security Council to counter the landless migrants' demands. It was foreseen that assassinations would occur and that there would be a move among government officials and the military to destabilize the land reform. However, the Brazilian Lawyers Association denounced the existence of an organized crime structure (IBASE, May 1986).

The Rural Democratic Union (UDR) is another character in the sociopolitical arena. UDR is an organization composed of wealthy landowners who resist land reform (Regan, 1987b). It was founded in May 1985, and according to Regan:

> Within a year, the group had branches in six states
> with an estimated membership of 5,000. In July 1986,
> it became a national body and elected the cattle
> rancher, Ronaldo Caiado, as its president. Today the
> UDR is reported to have 150,000 members and branches
> in 19 of Brazil's 23 states (1987b, p. 1).

Furthermore, its influence has expanded beyond the cattle

ranchers. In Regan's terms, UDR is actually

> the political lobby for landowners, who have their
> support from Brazil's business community and the
> armed forces. The UDR also has clout in Congress
> among members who are also large landowners (the
> combined holdings of 12 senators and 63 deputies are
> reported to be 12 million acres); President Sarney
> himself is a large landowner (1987b, p. 1).

UDR's strategy to resist land reform aims at two major

targets: the government and the Catholic Church. At the

onset of the new land reform proposed by the government,

UDR pointed out that the new law was demagogic and destroyed

"rural producers' free initiative" (Regan, 1987b, p. 2). In

addition, UDR argued that the Brazilian government was the

largest landholder; thus, it was necessary to give priority

to the expropriation of public and unused land instead of

private land. UDR's pressures were convincing enough to

alter the original land reform plan. According to the new

plan which was decreed in October 1985:

> Public rather than private lands will be the first
> to be targeted; this means that while the original
> plan called for the expropriation of private but
> uncultivated land around the large cities, under the
> new law public land in the less accessible North and
> Northeast will be given priority (Regan, 1987b, p. 2;
> see Regan, 1987a).

The Catholic Church, the second main target of UDR's

weaponry, affirmed that there was a tacit agreement between

government and UDR to modify the original land reform

promise. Furthermore, church workers claimed that UDR

> is responsible for the majority of the 440 murders
> that have occurred in rural Brazil in the last three
> years; most violence has occurred in the northern
> states of Pará, Maranhao and Bahia, where landowners
> have hired armed gunslingers to harass pastoral
> agents, lawyers and peasant leaders advocating land
> reform (Regan, 1987b, p. 2).

On the other hand, UDR was utilizing the power of the

mass media to attack the Catholic Church. Caiado had said

that the CPT was responsible for a campaign inciting rural

laborers to murder landowners (Regan, 1987b). The UDR's

president stated, moreover, that he recognized two Catholic

Churches in the country.

> One is "the false church of (liberation theologian
> Leonardo) Boff and (Bishop Pedro) Casaldaglia, which
> wants to wed the Bible to Marxism by preaching land
> invasions, violence and aggression." The other is
> "the church that doesn't preach about worldly things
> and hasn't lost the spirit of evangelization and of
> transmitting the Word of God" (Regan, 1987b, p. 2).

Nevertheless, UDR has been held responsible for the

increase of violence in rural areas. Regan (1987a), an

Australian missionary working in Brazil, reported that the

Brazilian lawyer Paulo Fontelles was killed in Belem, in

the state of Pará. Fontelles worked for four years as

counselor of the Federation of Agricultural Workers in

Pará. As a state deputy of the Partido do Movimento

Democrático Brasileiro, he worked for many years with

agricultural workers in trade unions or in church groups.

Fontelles' murder "is widely believed to have been the

work of the Democratic Rural Union" (Regan, 1987a, p. 7).

Other Fundamental Social

Issues

What are the other basic social issues as they have been perceived by the population? The government did not take into account the emerging force of popular movements in its strategy. Although the basic problems--some of them inherited from the nineteenth century--have not been resolved, popular sectors have already indicated their dissatisfaction, and even revolt, at the lack of serious attention to their basic aspirations (IBASE, July & November 1986).

Some of these popular aspirations are employment and consequent social development, wage increases and union autonomy to negotiate salaries, social infrastructure (and therefore education, health, housing, transportation), and sovereignty to renegotiate the foreign debt. Furthermore, people want to exercise their citizenship by voting and participating in the decisions that affect their destinies. They desire to make effective the principle of representativeness by requiring the fulfillment of promises made to the voters. In order to bring about the realization of their hopes, voters know that it is necessary to decentralize power (IBASE, November 1986). Obviously, one of the obstacles in meeting these elemental human rights is the gap between the population's aspirations and the government's tacit alliance with the economic powers as described above.

Summary

This chapter includes a brief analysis of the current economic and sociopolitical situation in Brazil. More specifically, it indicates that the country is facing widespread social conflict. The ordeal is visible, for example, in the astonishing number of homeless children and landless rural laborers. Economic powerlessness has been a preponderant, causative factor of this hopeless situation for many Brazilians. Further, the sociopolitical scenery of the country portrays the most influential politicians and parties aligned with the economically powerful. This is then the fundamental contour of the Brazilian social conflict, and in the midst of this conflict are inserted the pastoral practices of the church.

The following chapter analyzes three major pastoral approaches to social conflict in Brazil, identified according to a typology developed by J. Libanio, a Brazilian theologian.

CHAPTER 2

An Analysis of the Major Pastoral Approaches

to Social Conflict in Brazil

What are the most important pastoral responses to the social conflict examined in Chapter 1? How do pastoral agents view this conflict? These questions summarize the main focus of the present analysis, drawing from the typological evaluation of J. B. Libanio (1982).

This chapter examines first the fundamental theoretical elements that precede and sustain pastoral practices in socially conflictive situations. It presents the hypotheses and methodology of the dissertation. Then it provides a brief review of major studies of pastoral practices in Latin America and, particularly, in Brazil. Third, it explicates Libanio's typology. Fourth, this chapter presents a detailed analysis of three major pastoral approaches vis-a-vis social conflict in Brazil. The chapter concludes with a critique of Libanio's typology.

A View of Latin American Pastoral Approaches

This writer also identified several major studies on the fundamental lines of pastoral practices in Latin America. For instance, Gustavo Gutierrez (1973a; see 1971/ 1973b) examines four models: the Christendom model, the new Christendom model, the faith maturity model, and the

prophetic model. In addition, Juan Segundo (1972/1978) proposes a different angle, indicating that the predominant methods of pastoral activity fail to keep pace with the rapid cultural changes in the Continent. Finally, Lalive D'Epinay's (1968) study on Protestantism and Pentecostalism in Chile depicts the church as a "safe" place against the disturbing plight of the poor; so, he analyses the church as a "place of refuge."

In addition, there are other studies specifically focusing on Brazilian pastoral practices. Focusing his study on the Presbyterian Church, especially on its way of dealing with its members who opposed their church's support for the military dictatorship following the 1964 coup d'etat, Rubem Alves (1979, 1985) identifies a so-called authoritarian model.

Two studies deal with the Methodist Church in Brazil. The first (Grupo de Teólogos, 1980) is an attempt by a group of Brazilian pastors, including this writer, to point out the major weaknesses of pastoral activity in the Methodist Church in Brazil. Their main conclusion is that the Church has not developed a thorough and consistent model of pastoral praxis that meets popular aspirations. Further, most of the Methodist churches seem to center their activities on maintaining themselves as institutions.

The second study examines the making of Brazilian Methodism as transmitted by North American missionaries from the southern United States. Paulo Mattos (1987), a

Brazilian Methodist bishop, critiques both the missionary strategy and the Brazilian leadership for their lack of sensitivity to recognize valid elements in the Brazilian culture. Mattos' conclusion is that the mission of the Methodist Church in Brazil has been clouded by its lack of identification with Brazilian culture and the popular aspirations of the Brazilian people.

Why is Libanio's study (1982) the most helpful for the purpose of this work? Three principal reasons led to the utilization in Chapter 2 of the work of Libanio (1982). First, unlike the above-mentioned Latin American studies, Libanio study is specifically on Brazilian pastoral practices. Second, unlike the previously cited Brazilian studies, Libanio deals with pastoral practices within a specific situation: the social conflict in Brazil. (The dimensions and effects of social conflict examined in Chapter 1 are so deep and broad that they justify sharpening the focus on this particular problem.) Finally, Libanio's analysis of these practices is helpful for understanding the actual pastoral activity this writer has observed in Brazil.

Libanio's work is not adequate in itself, however. He does not propose explicit criteria for an alternative approach. Unlike Libanio's work, this study attempts to offer an alternative pastoral approach to the existing ones.

A few more words are in order. This writer has reworked and reorganized Libanio's analysis (1982) for the sake of clarity. The delineation of the approaches contains

an initial descriptive paragraph that points out key charac-
teristics of the model. This writer has also highlighted
the strengths and limitations of the approaches and expanded
Libanio's study.

<div align="center">Underlying Hypotheses</div>

Accordingly, this study takes into account certain
hypotheses:

1. A dialectical relation exists between theory and
practice. This dialectic means that "practices correspond
to theories that are their intelligence, explication,
comprehension either in a spontaneous, undiscussed, uncriti-
cized way or in an elaborated [mode]" (Libanio, 1982, p. 15).
Moreover, theories allow lucidity of practices. Thus, at
the origin of practices are theories, and at the origin of
theories are practices. In Libanio's words:

> To the extent that we live reality with theoretical
> lucidity the more we are human and intelligent. On
> the contrary, the lack of theories brings us near
> to the animal, or reduces us to puppets of history
> (1982, p. 29).

However, reality should not be fitted into theoretical
models; rather, theories should suit practices in order to
clarify and illuminate them. In theological terms, "faith
illuminates practice [and] practice verifies the authen-
ticity of faith" (Libanio, 1982, p. 12).[1]

---

[1] For a broad and in-depth study of the relation
between theory and practice from a liberation theology per-
spective, see C. Boff (1978/1987), especially pp. 159-220.

2. It is important to be explicit regarding the theoretical presupposition of the pastoral approaches. Theories precede and sustain pastoral practices in the context of conflicts. To understand the meaning of pastoral practices, it is necessary to make visible the hidden theoretical keys that give internal consistency to each particular practice. Furthermore, this "theoretical effort is oriented toward unveiling objective interests implied within [pastoral] practices, their verifiable effects" (Libanio, 1982, p. 32) and pastoral pertinence.

3. The specific nature of pastoral theologizing is to establish a dialogue between the data supplied by social sciences and the demands of revelation. In fact, to make pastoral action effective, socio-analytical mediations are necessary to unveil society's mechanisms (Libanio, 1982, p. 25; see C. Boff, 1978/1987, pp. 3-62). As an instrument of action in an institution within society, pastoral reflection "depends on the help of sciences of institution. As this institution has a theological uniqueness--its deep vinculation to the saving mission received from Jesus Christ--we appeal to the given of revelation" (Libanio, 1982, p. 25). Consequently, in spite of the fact that the so-called scientific momentum of pastoral analysis is fundamental, it is not its specialty. The specialty of pastoral action and analysis comes from the articulation of this knowledge with the data of theology; the pastoral

"criteriology comes from faith and not from socio-
analytical mediations" (Libanio, 1982, pp. 25-27).

4. The major goal of this study is to aid in the
search for a more adequate pastoral approach to social con-
flict. This new pastoral approach might include the
strengths of existing approaches and might exclude their
limitations. It recognizes that each approach has a
predominant point of view, which means that the existing
approaches are not necessarily opposed; rather, they can be
cumulative. Most of all, this analysis is an attempt to
support the search for a pastoral approach that presupposes
a "clear perception of the conflictive and asymmetric
character of society" (Libanio, 1982, p. 18). In other
words, this effort represents the search for intelligent
and lucid pastoral action that replaces predominant models
based merely on goodwill.

5. Most importantly, this study presupposes the
originality of pastoral approaches: the commitment of the
analyst. It is not an academicist effort that "considers
social reality in itself, detached from the personal commit-
ment of the scientist, to seek for the intellection of the
analyzes elements for its theoretical meticulousness"
(Libanio, 1982, p. 25). The pastoral approach, on the
contrary, seeks for understanding of reality in order to act
and to transform it in view of the commitment of the analyst
to the reign of God. Thus, the pastoral approach is
oriented toward the fulfillment of the utopia of the reign

under the circumstances of history. Accordingly, since
history, circumstances, persons and families change, the
pastoral approach is not rigid or dogmatic. It is pregnant
with well-defined goals, interests and values.

Why analyze an approach? This analysis intends to
demonstrate that there are various possible approaches to
social conflict. In accordance with its etymology, the word
"approach" or "approximation" conveys the idea that reality
is actually a mystery, or it is loaded with many possibili-
ties toward which we approximate (ad + proximum), toward
which edge we approach (cf. Vinne et al., 1983). Thus, in
Libanio's words:

> Conflictive society is this reality and we perceive
> that pastoral agents lean over it, approach it,
> place themselves on the verge of it, bring a series
> of interpretative elements either learned from
> common data or from scientific study, or oral
> transmission, or from reflected experience (1982,
> p. 27).

In this analysis, the term "approach" intends to indicate
the interpretative attitude of pastoral agents who seek to
apprehend social reality.

Methodology

The methodology of the analysis needs more explication.
The methodology considers the "phenomenology of conscience"
of the pastoral agents (Libanio, 1982, p. 14). Accordingly,
it attempts to penetrate the explicative conscience of
pastoral agents as they act pastorally in response to social
conflict. Thus, it attempts to describe the perception and

comprehension of social conflicts by pastoral agents.[2] Fur-

thermore, the way the discussion of the approaches is

ordered indicates the normal evolution of a pastoral agent's

conscience. Most pastoral agents' conscience evolve from a

religious-moral perception of reality to the discovery of

psychosocial dynamics, and then to a growing perception of

the dialectical structures of reality. As Libanio observes:

> The theoretical approach does not mean that the
> analyzed practice is in its whole reality what it
> apprehends. Rather, it means that this is the per-
> ception of such a practice within the agent's cultural
> horizon. The limitations of each approach appear,
> among other reasons, because of the existence of other
> approaches. The approaches refer to reality by media-
> tion of conscience of the agent rather than directly.
> Because no single conscience is totally false, it
> covers the reality mediated by it (1982, p. 31).

The following description and analysis of the

approaches indicate the particular way in which the conflict

is perceived by pastoral agents. Our methodology pursues

questions such as: How do pastors and lay persons see the

conflict? What is the specific cultural horizon under which

they operate? What is the pivotal element to explain the

---

[2] Edward Farley (1975) points out the different
meanings of the term "phenomenology" in the history of
philosophy as well as its utilization by theology. He
indicates that "phenomenology can mean a method employed
by any philosophy which attends to phenomena, essences,
meanings, or simply to human subjectivity. In the widest
sense of all, phenomenology suggests a method exportable
from philosophy into other disciplines (history, social
science, psychiatry, religion) by which they study
phenomena, essences, meanings, or subjectivity (p. 25).
He also states that "phenomenological theology is that
founding moment in theological prolegomenon which attends
to faith's reality directed apprehensions and their condi-
tions, on which depends the second moment, the theological
method or criteriology" (p. 24).

existence of conflicts? How can one overcome the conflict?
In addition, because each approach conveys a different
conception of society, the methodology used here included
a search for understanding the meaning, deep dimensions,
hidden interests, and political consequences of actual
pastoral practices occurring in the church (Libanio, 1982).

This study examines three major approaches to social
conflict in Brazil: (1) the religious moral, (2) the
psychosocial, and (3) the dialectic-structural.

The Religious and Moral Approach

The pastoral agents working under this approach see
conflict as a manifestation of individual sin and lack of
knowledge. Individual conversion and orthodoxy are the
means to overcome conflict. These pastoral agents look at
conflict with the eyes of their particular way of under-
standing religion.

The basic assumption underlying this approach is that
social conflicts are viewed as a consequence of evil. This
is the interpretative key of social conflict by pastoral
workers utilizing this approach. Conflict is not denied.
Human nature itself contains fundamental causes of conflict:
competition, distrust, and the constant fighting for self-
ish triumph to the detriment of others. This religious
interpretation of social conflict can be supported by
Biblical evidence including the story of the lost paradise
(Genesis 3), and the story of Cain and Abel (Genesis 4:24).
These passages, as well as others, make clear the human

tendencies toward perversity or injustice (Libanio, 1982).

Accordingly, the problem of conflict is ethical or a problem of knowledge. Since the ethical world has been, traditionally, linked with the religious world, evil or ignorance become visible in light of the revelation of God. Evil takes on the dimension of sin in opposition to grace. Institutions that represent values and knowledge assume an enormous importance for the solution of conflicts. They are perceived as above and beyond conflict since they hold the weapons to overcome conflict: the true knowledge opposing error/ignorance, and the good/values opposing evil-addiction (Libanio, 1982).

Alves' (1979/1985) analysis of the Brazilian "right-doctrine Protestantism" shows a similar point of view. He states that for persons who follow the right-doctrine Protestantism pattern "the real cause of social crisis is moral and spiritual in nature and origin" (Alves, 1979/ 1985, p. 158). In accordance with this perspective, the only hope for social transformation is the conversion of all individual members of society.

The task of the church, according to the religious approach, is to be circumscribed to religious and moral space. It is from this point of departure that the pastoral action of the church is situated: "The more the church restricts itself to religious and moral domain, the more it will be faithful to its mission. In addition, the world goes badly every time this task is not accomplished"

(Libanio, 1982, p. 37). The twofold mission of the pastoral agent working within this approach is to teach the right doctrine, orthodoxy, and call people to conversion (cf. Alves, 1979/1985).

The denial to put together conversion and orthodoxy contributes to the worsening of conflict. However, the aspiration to defeat the conflict, in light of Scripture and experience, is an illusion. Libanio (1982) characterizes this approach: "If on one hand the Word of God summons us to a serious effort against evil and ignorance, on the other hand it tells us the difficulty of the mission; we will never be able to overcome sin" (p. 36). Finally, for this approach the class struggle is seen as a result of human wickedness and it is stimulated by those interested in the disruption of social harmony (Libanio, 1982).

Major Strengths of the

Religious Approach

What are the major strengths of the religious approach to social conflict? This study has identified three positive elements.

1. This approach makes visible that religion and ethics have been important aspects of the history of humankind. Ethical concerns and religious symbolism have been fundamental traits of a vast literature.[3] Although religion can become a means of alienating people, it does have a positive impact towards the construction of a better world

and better relationships among nations, families, and individuals (cf. Clinebell, 1984, pp. 118-121). Two important elements of social conflict are identified in this approach: freedom and human knowledge. By exerting their freedom to choose the good or the evil, people can make a difference in social conflict. The same is true in reference to human knowledge (Libanio, 1982).

2. This approach affirms that conflicts are part of human history and, thus, conveys a realistic conception of history. However, conflicts are not seen as means to bring about social transformation. Rather, the approach assumes that society will never be able, in Libanio's words,

> to destroy the last root of any conflict either at
> individual, familial, or social level. . . . It is
> not the disappearance of conflict at a particular
> instance, especially economic, that will mean the
> radical disappearance of all other conflicts (1982,
> p. 38).

3. This approach recognizes that men and women are not totally perverted. Persons utilizing this approach have learned from the theology of grace that there is hope for persons involved in conflict. This learning process has been enhanced by modern ideas full of the optimism of progress and evolution. Teilhard de Chardin's (1959) theology of evolution, among others, has been of great influence for a more positive appraisal of humankind.

---

[3] Some of the most important are Fromm (1950), Weber (1904/1956), S. Freud (1928/1957; 1959), Altizer & Hamilton (1966), Marx (1974), Alves (1975/1979; 1981/1984), Cox (1965; 1984).

Major Limitations of the

Religious Approach

The main limitations of this approach, according to Libanio, are outlined below.

1. Conflict is reduced to a religious motif. Pastoral agents utilizing this approach do not recognize explicitly that pastoral practices belong to an institution, the church, within society. The reduction of the understanding of its task to the religious dimension means to ignore the objective standing of this institution within the conflict. Or, to reduce the conflict to the realm of moral conscience or knowledge does not allow for an understanding of the socio-structural reach of the practices. Even though one does not analyze them from this standpoint, the pastoral practices interact with the groups that are within the conflict. Since the religious approach does not override the level of religious conscience, it fails to recognize the mechanisms that play a role within the social conflict; therefore, it is not viable as a coherent pastoral practice vis-a-vis the conflict. Pastoral workers using this approach are not prepared to face the ideological game that is a substantive part of a conflictive society. At the most, ideology is seen only as deception and manipulation; thus, the actual interests such an ideology defends or hides are not identified. Libanio states that

> a perception of conflict under the polarity good/
> evil, error/truth might, on one hand, pacify con-
> sciences by alienating them from what is actually
> happening since it is believed to be devoted to the

struggle for the good and truth. On the other hand,
it classifies, easily, other positions of the hidden
side as wicked or confused (1982, p. 41).

Accordingly, this approach tends to stimulate self-willed

and authoritarian pastoral positions.[4]

2. A double discourse occurs with this approach.

Usually the religious approach generates two kinds of dis-

courses for the major participants in the social conflict:

one is toward dominant classes, the other is for oppressed

people. The first discourse admonishes people to be

generous with the poor or, on the other side, threatens

divine judgment or historical catastrophe. The second

discourse aims at moderation, resignation and hope for an

eternal good in heaven. As Libanio observes:

> Easily the pastoral action towards rich classes is
> limited to personal, or familial problems, and, at
> the most, problems related to personal honesty
> besides intellectual questions such as the rein-
> terpretation of dogmatic themes that collide with
> modern thought (1982, p. 42).

---

[4] W. Pannenberg (1977) points out the origin of author-
itarianism in the church: "The authoritarian structure of
the church before the Reformation and even afterwards until
the eighteenth century was due to the special conditions of
transmitting historical facts in the ancient and medieval
world. Scientific knowledge was then thought to be
restricted to the realm of general and timeless proposi-
tions. The particularities of history were regarded as
foreign to scientific investigation. If eyewitnesses who
could be questioned were no longer at hand, one was left
with the decision to believe or disbelieve a tradition that
was finally based upon eyewitness evidence. In such a
situation, everything depended upon the credibility of a
particular tradition or of its present representatives. Any
possibility of distortion of the tradendum in its course of
being handed down to the present had to be excluded. There-
fore, Augustine said he wouldn't believe the gospel if he
didn't first believe the catholic church" (pp. 94-95).

Themes of social conflict at a structural level are not considered in this approach. At the most, this approach restricts social questions to campaigns to help the needy, or to overcome personal sins such as luxury and squandering. This approach does not allow for a theoretical tool to unveil the structural roots of conflicts and poverty. On the other hand, pastoral action for lower classes plays a softening function: it "quietens down spirits by showing that hate is the root of conflict. And this is opposed to love which is a fundamental demand of Christianity" (Libanio, 1982, p. 42).

3. The rejection of a critical pastoral action is another weaknesses of this approach. The authenticity of its pastoral practices is evaluated from the viewpoint of effectiveness of harmony. Accordingly, consciousness-raising pastoral practices are not considered "pastoral" work. Pastoral practices need to seek for dialogue, conciliation, and harmony instead of raising awareness. A major criticism of persons operating under this approach is that pastoral agents working for a critical pastoral action, in Libanio's words,

> stress the social aspects of human life and speak
> more on human rights than on divine rights. It
> means that while speaking on human rights, on social
> aspect, we incite conflict. If we speak on divine
> rights, on the transcendental aspect of the Gospel,
> we reconcile people (1982, p. 48).

4. The theoretical presupposition of this approach is another identified weakness. This approach assumes that

society was created healthy and good by God, but has been

contaminated only by individual human wickedness. In

accordance with this, if we fight against human wickedness,

it is possible to cure this body. Conflicts are merely

epiphenomenal; they belong to the world of accidents even

though they are inevitable. This approach privatizes sin.

We may also pay attention to some of the consequences

of that presupposition. One of them is that this premise

might lead to prophetic ecstasies, or to moralism, depending

on the speaker. Libanio (1982) says:

> On one hand, the increase of conflict might cause
> moralist discourses that aim to blame people. . . .
> On the other hand, it might cause an opposite
> reading: to see in the increasing conflict a sign
> of the progress of injustice, of oppression of
> exploitative groups, egotists, interested only in
> their profits. This was the reading of the Old
> Testament prophets. This religious-ethical reading
> is not necessarily conservative. It reaches reality
> to a certain point. . . . [These discourses] have
> their limits in their lack of perception of struc-
> tural elements of conflict (pp. 48-49).

Another effect of this presupposition is the tendency

to foster an elitist attitude in the pastoral agent. Only

privileged persons or groups can understand God's project.

This elitist attitude entails two modes of Christian forma-

tion: one for the intellectual elite and the other for

the illiterate. The illiterate, in this perspective, just

need to know basic doctrines. The intellectual elite,

however, are the target group. In our peripheral capitalist

countries, this group is made up of the economic and intel-

lectual elite. The elite group, in accordance with this

approach, will play a reforming role in society by means of more accurate formation. A presumption is that by "transforming the holders of knowledge, making them virtuous men [sic], we can regulate conflicts, compress it into bearable levels or even prevail over them" (Libanio, 1982, p. 50).

5. The tendency to foster dogmatism is another limitation of this approach. This attitude stems from the presupposition that religious people are the owners of the whole truth. This attitude is an obstacle to attaining a fruitful dialogue with pastoral workers who follow a different perspective.

The Psychosocial Approach

The conflict for persons utilizing the psychosocial approach is a result of human pathology. Psychology is the primary science to help pastoral agents understand social conflict. Thus, the therapeutic means are thought to be the most adequate for reducing conflict.

The "new Christendom pastoral model" delineated by Gutierrez (1973a; 1971/1973b) may be considered as closely related to the psychosocial approach. This approach is not otherworldly, since concrete life matters. The intellectual elite see in this model a response to their interest in the incarnation of the church in society. The social sciences become increasingly important as a means towards effective action in modern culture.

The existence of the conflict is not denied; rather, the agent seeks to understand its fundamental causes. This

approach abandons the religious-moral explications on the origin of conflict: evil or ignorance is not taken to be its ultimate origin. The pastoral agents examine the human sciences, such as psychology. The resulting conclusion is that conflict is seen as a consequence of human pathology (Libanio, 1982).

The theoretical elements behind this approach, as it has appeared in Brazil, indicate that the development of the conflicts is to be understcod from the perspective of escape mechanisms, either in its authoritarian form or as destruc- tiveness or conformism (see Fromm, 1941). At the root of these escape mechanisms lies the inferiority complex (cf. Adler, 1927, pp. 69-90) brought about by personal insecurity which is a result of deficient relationships with parents (psychoanalytic view) or of past conditioning (behaviorist view). Whatever the cause, insecurity produces aggression and conflict. Accordingly, people try to compensate by imposing themselves upon others in a sadistic way or by submitting themselves to others in a masochistic way. As Libanio puts it, "one sways between these two drives of domination or submission, of seeking affirmation on or under others, of finding pleasure in one's imposition or self-sacrifice" (1982, p. 54).

Pastoral practices that follow this pattern attempt to lower the level of conflict by lessening the pathological level of individuals. The goal is to diminish tensions. These tensions are viewed merely as individual realities,

even though they are caused by political conflicts. A characteristic note of this approach is to examine the psychopathological dimension of conflict and to solve it through therapeutic tools (Libanio, 1982).

With regard to class struggle, this approach sees the struggle as a "fruit of affective perceptions of two groups, of feelings of inferiority, of accumulated rage, of oppressed frustrations that explode in the conflict. Class struggle belongs to the sphere of pathology" (Libanio, 1982, p. 60). According to this perspective, the pastoral agents cannot work constructively in the realm of class struggle. What can be done is to avoid the struggle by means of therapeutic resources, group dynamics, interclassist encounters, social gatherings and charity campaigns. In addition, this approach ensues two different pastoral strategies. For those who are on the strongest side of economic power, the strategy will lead them to a "fair play winner" attitude; the emphasis will be on nobility of spirit and generosity. For those who are at the weakest side, the strategy will aim at reducing the "sensation of exploitation and domination by using the anointment of eschatological hope, the affect of pastoral agents and the symbology of forgiveness and reconciliation" (Libanio, 1982, p. 60).

While evaluating the roots and possibilities of overcoming conflict, the pastoral agents working under this perspective concentrate their attention exclusively on the subjective apprehension of social conflict. Consequently,

these pastoral practices are oriented either toward changing perceptions and correcting subjectivisms, or towards unveiling unconscious mechanisms. These practices are individual-based instead of social-based. In accordance with this perspective, it is not the others, or social structure, that need to be changed; they are out of one's control. However, it is possible to change one's feelings and attitudes regarding the others or social structure (Libanio, 1982).

Major Strengths of the

Psychosocial Approach

This study has identified three major strengths in this approach.

1. The emphasis is on psychology as a science that seeks the understanding of human beings, and the recognition that social conflicts materialize psychologically in the individual. As Libanio observes:

> There is no such thing as objective and pure conflict. Even though we say that social conflict is based on class situation and opposition of interests that come from the different role one plays in the productive process, we cannot deny that the conflict reflects at the conscious and even unconscious level (1982, p. 64).

Furthermore, class condition is a fundamental part of one's psychological universe. Therefore, there is room for emotion, passion and other explosive feelings. Therapeutic pastoral practices can lessen the irrational elements of social conflict to make visible its structural aspect. In that sense, therapeutic resources play an important role (Libanio, 1982).

2. The relief that the therapeutic practices can provide for the impoverished segments of the population is another point of strength. Some analysts prefer to see this dimension as an alienating function. They would say that by lessening population dissatisfaction, the process of change would be delayed. This criticism is not valid. This is a criticism of the lounge revolutionaries who, in Libanio's words,

> deny alms or alleviation for the poor in order to not delay the revolution. This criticism does not resist the analysis of popular practices of oppressed classes that can shed light on the judgment of what is good for them. This criticism presumes an elitist attitude of sovereign disdain for the people (1982, p. 65).

Historical experience shows evidence of how the oppressed segments of the population create their therapy of resistance to undergo the sufferings of the long liberation process. For example, J. Mira (1981) points out that the Blacks of Brazil created a "strategy of survival" through groups of brotherhood and sisterhood where they were able to have a "Black air" amidst white domination. This practice was a therapeutic resource to endure the suffering of exile and slavery. Oppressed people do need pastoral practices that can bring some comfort and a sense of one's dignity. The emotive factors that overload the conflict can be reduced by therapeutic means before social transformation. As Libanio says, "the therapeutic practices have certain autonomy and they are not totally determined by their effectiveness at the objective level of the social conflict" (1982, p. 66).

In addition, these therapeutic resources will be more
and more relevant as the conflictive character of most of
our societies increases. The dehumanizing character of the
current development model has been pointed out by psychol-
ogists and sociologists (see Fromm, 1941 & 1986; Horney,
1937; Ferkiss, 1974). It is widely recognized that life
has been sacrificed to favor production of material goods.
This is a common criticism of modern society, whether it be
capitalist or socialist. The ecological movement in central
capitalist countries is just one sign of reaction against
the inhumanity of most current social structures.

3. Another strength of this approach is the recogni-
tion of the liberating character of therapeutic practices.
Therapeutic resources are not only helpful to support people
in facing the pain of social conflict, they are also impor-
tant means to facilitate people's growth. The pastoral
counseling process, for example, facilitates people's aware-
ness of others, of the Spirit, and of society; thus, it
enables the individual to be a change agent.

Major Limitations of the

  Psychosocial Approach

What are the main limitations of this approach?

1. The first limitation is that this approach cannot
grasp the structural dimension of the conflict. This
approach does not go beyond the subjective and affective
aspects of individuals or groups; therefore, it cannot
identify the objective structural mechanisms that play a

role in the social network. Pastoral practices under this perspective can even be deeply liberating through their therapeutic function, but psychological tools are not the most appropriate instruments in identifying the structural aspect of conflict. The alienating or liberating dimension is reduced to the psychological level (Libanio, 1982).

2. A second objection to this approach is its ambiguous character. This approach to social conflict might help the oppressed to pursue the liberation process by bringing comfort and hope (positive aspect), or it might color their consciousness about the objective roots of their oppression (by being poor, Indian, female, Black, and so on) and their eagerness to struggle for the transformation of the society. Individual therapy aiming only at lessening the level of dissatisfaction might become an obstacle to human liberation. Human dissatisfaction, or anger, might be positively channeled toward social transformation (Libanio, 1982).[5]

3. A third weakness of this approach is that it generates a double pastoral pattern. Therapy for the rich eases their conscience by making them feel that they are generous in their efforts to help the oppressed. Pastoral work with the dominant class is reduced to a disincarnate spiritualism

---

[5] Benjamin Spock, in an interview on social problems, said: "The more angry and depressed I get, the more I feel I have to" (in Seiler, 1986, p. 1). Cf. Commission on Theological Concerns of the Christian Conference of Asia (1981/ 1983, pp. 55-69) which spells out the relation between feelings of "just indignation" (han) and the development of Minjung Theology.

that does not examine the objective causes of oppression (Libanio, 1982).

With regard to the oppressed, an individualistic therapy diminishes--and sometimes takes away--their motivation to struggle for changing their living conditions. Their life's perspective remains the same: without hope, jobs, education, housing and participation in the political arena that decides "for them" their destinies. This approach, therefore, tries to dampen the existing conflict by reducing it to a mere consequence of emotional frustrations. It might provide a therapy of resistance to change for the oppressors and a therapy of submission to the status quo for the oppressed (Libanio, 1982; cf. Alves, 1979/1985, pp. 17-19).

4. The denial of conflict within the church is the fourth identified limitation of this approach. When conflict occurs, it is treated as a consequence of individual pathology. The origin of the conflict in the church is to be found in certain unhealthy individuals who subvert the "good order" and mobilize others against this order. Libanio (1982) cites the work of M. de Foucault (1968) to indicate that the church has used the same method which the society at large has used. The church treats its "troublemakers" as disturbed psychologically; they are excluded from the church since they alter "the order of things" (Foucault, 1973). Libanio relies on Foucault to hold that "psychic pathologies only acquire sense within

an historical and social context" (Libanio, 1982, p. 76).
These exclusive methods are the consequence of an authori-
tarianism that decides, from the particular viewpoint of an
established order, what is normal and what is pathological
(cf. Sullivan, 1953-1962, Vol. 1, pp. 32-33).

The conflict within the church is mainly a result of
the level of social awareness of its members. For instance,
in the Methodist Church in Brazil, the approval of the Plano
para a Vida e Missão da Igreja (Plan for Life and Mission of
the Church) by the General Conference in 1982, has been a
hallmark for expanding internal conflicts. The basic reason
is that the plano presupposes a critical appraisal of
Brazilian society and of the conservative, even reactionary
role the church has played in that context.

In the Catholic Church, Libanio says, "The space of liberty
and critique opened by either Vatican II or the two assem-
blies of Latin American bishops in Medellin and Puebla have
allowed previous conflicts dampened by authoritarian forms
to come out to daylight" (Libanio, 1982, p. 76).

5. The fifth weakness of this approach is its func-
tionalist conception of society and church. According to
Libanio:

> The functionalist conception presumes the system to
> be something self-sufficient, consistent inside and
> closed outside. The concept of function only becomes
> intelligible in reference to a system, i.e., something
> that functions. According to this comprehension, the
> system needs to be kept functioning. . . . Pastoral
> services are oriented, in that sense, towards removing
> strange elements that disturb the harmony of the
> system (1982, p. 93).

Society, in this perspective, is seen as a healthy organism, but with minor illnesses. Therapies are necessary to bring society back to full health. Because the church has a long experience in working with people, the church is seen as an adequate institution to fulfill a limited therapeutic function in society. Dominant forces and the government support this function to the extent that it does not work at the level of the origins and causes of the illnesses. Only small corrections, adjustments or adaptations are acceptable.

Most of all, this conception of society ignores the amazing possibilities of creativity and evolution of groups and persons (cf. Alves, 1972). Its heavy dependence on the system does not leave room for the power of utopia that can restore human health and create new forms of social structure. This approach denies the dialectical creativity in history and adopts a linear conception of history in which there is no room for the unforeseen, the new and transformation (cf. Alves, 1979/1985, pp. 15-19).

6. A sixth weakness of the psychosocial approach is its lack of a theological framework. This approach lacks a theology that could provide a specific theory for its pastoral practices and enlighten the practices. Moreover, a theological framework is necessary for the interdisciplinary dialogue with psychology and other sciences.

The Dialectic-Structural Approach

The social conflict in the dialectic-structural is seen as a consequence of asymmetric social structure. Sociology

provides the necessary scientific tool to apprehend the meaning of social conflict. Social transformation is the way to overcome conflict.

This third approach, unlike the first and the second, sees the social conflict as an element that stems from the structures of society. Conflict is neither a sign of pathological dysfunction nor a consequence of evil. Conflict does not come from individual attitudes contaminated by universal wickedness or from victims of psychic deterioration. Social conflicts occur between social classes, races, religions, genders, or other groups. Because of conflicts between various groups, social organization might be altered (Libanio, 1982; see Dahrendorf, 1957/1959).

Dahrendorf's study on social conflict theory points out the nature and forms of conflict. In his words:

> All relations between sets of individuals that involve an incompatible difference of objective--i.e., in its most general form, a desire on the part of both contestants to attain what is available only to one, or only in part--are, in this sense, relations of social conflict. The general concept of conflict does not as such imply any judgment as to the intensity or violence of relations caused by differences of objective. Conflict may assume the form of civil war, or of parliamentary debate, of a strike, or of well-regulated negotiation" (1957/ 1959, p. 135).

Thus, one can conclude that the divergences among groups are, in a general sense, expressions of social conflict. This broad concept, however, does not suggest any evaluation with regard to the degree that these differences are materialized or to the ways of solving the conflict.

Although it seems that we never had a totally just society, it does not mean that it is worthless to struggle for a less discriminatory society. As Libanio (1982) observes, echoing Pedro Demo's study on social conflict, if we accept the above-mentioned viewpoint we would be mistakenly moving from factual to value level. The identification of the conflict and its causes is not done from the perspective of values. Rather, social conflict theory allows for a didactic explication of social formations in the past and in the present.

The social conflicts might be described according to social class, religion, race, gender, age or even a status of servitude. But the different kinds of conflicts are not compartmentalized. They are interrelated within society, even though each kind of conflict has a certain independence. At times, a major conflict involves other interactions with other conflicts. The nature of the dominant conflict varies according to time, region, or the evolutionary state of a particular society (Libanio, 1982).

An important presupposition of the dialectic-structural approach is that society is always exposed to a process of social change. If a given social structure is not bringing about abundant life for all, it can be changed. For our pastoral analysis, this working hypothesis is very important, as well as the idea that social conflict might be a decisive factor in accomplishing a transformation. The change factors can be either exogenous or endogenous

(Dahrendorf, 1957/1959). Exogenous factors stem from out-
side the social structure; for example, the invasion of a
Great Power can alter the social configuration. Endogenous
factors come from the very social body. Conflict, in our
analysis, belongs in endogenous factors.

For the purpose of this dissertation, three conflicts
are examined: the racial conflict, the gender conflict,
and the class conflict.

The Racial Conflict

Marcos Silva's (1986) study reports that Blacks consti-
tute the majority of the Brazilian population. In spite of
this fact, they have been ignored throughout Brazilian
history. Blacks have been considered as objects since the
slavery period imposed by Portugal. The model of society,
in which whites did not do manual work, "led to the excess
and abuse of slave labor-force" (Silva, 1986, p. 613).
Since colonial times (1549), the individual and communitar-
ian rights of the Blacks have been violated in Brazil. For
Silva, the Liberation Law decreed on May 13, 1988, did not
change the conditions of the working classes who have always
been the major victims of the existing social asymmetry in
Brazil (see Ribeiro, 1978, pp. 16-17).

However, there is still a myth carried mainly through
the mass media, political speeches, and religious sermons,
that there is no racial conflict in Brazil. It is supposed
that in Brazil, from the time of the Portuguese coloniza-
tion, there was such a degree of miscegenation that it

prevailed over racism. Nevertheless, racism in Brazil is deep since its roots come from the colonial period. Blacks came to Brazil as a cheap labor force to make possible the colonial system. Blacks entered the country as part of a system in which they did not have a voice nor rights of decision and participation in its benefits. This situation lasted until the end of the last century, protected by the legal system. Ever since, this situation has remained the same although camouflaged. As Libanio observes:

> Slavery is an inhumane structure that has been present in our social formation through the centuries; this stigma has marked the conscience of the people: Of Black people by means of the suffered experience of being slaves; of their owners by means of perversion of their consciences for treating them as if they were not human beings (1982, p. 108).

The deep roots of racial discrimination can be located even before the slavery regime or class society. Racial discrimination in Brazil has its origins in the decision of the fifteenth-century mercantile system to base the colonization of the New Continent on the exploitation of man by skin color differences (Mira, 1981, pp. 71-72). Thus, as Beatriz Nascimento (1978) points out, Blacks were used as slaves because they were different. Furthermore, since the Portuguese people, before Brazil's discovery in 1500, were dominated by dark-skinned people such as the Berbers and by Palestinian Jews, they came to hate those who reminded them of their former oppressors--that is, the Black African. In spite of the fact that apparently this discrimination is based mainly on skin color, it conceals another element:

the economic factor. The great economic advantage of slavery for the colonial system of the fifteenth and sixteenth centuries in Brazil was the resulting accumulation of capital (Libanio, 1982; see Nascimento, 1978).

According to Otavio Ianni (1962), there are historical evidences that the white ideology in Brazil nourishes a disdain for Blacks and considers white people as superior. Consequently, it creates multiple discrimination mechanisms like the all-white social phenomenon, i.e., an attempt to mingle with the middle and high extraction of society in order to absorb the racial marks of whites by descendency. These considerations illustrate the fact that racial conflict cannot be explained only through religious-moral or psychological categories. The racial problem in Brazil is both conjunctural and structural. It is conjunctural in that color discrimination serves to conceal the economic interest; it is structural in that the structure of society is predominantly classist (Libanio, 1982).

The Gender Conflict

The existence of a society of conflicts comes out also in the area of sexuality. The Brazilian society is highly macho. This means that man imposes himself over woman to dominate and exploit her. The remote origins of this oppression are probably found in antiquity, when men were responsible for the productive system while women were responsible for the reproductive system. Libanio says:

> Man--who controls the material production process and owns the monopoly of the complex knowledge of hunting and use of armed violence--controls also women not as producers--exploitation of work--but as reproducers of life that perpetuates the group, or sexual domination (Libanio, 1982, p. 114; see Godelier, 1980, pp. 9-29).

Accordingly, the specificity of gender conflict becomes visible in the intended control of the reproductive life system by man who already controls the production system. This is a pattern that is replicated generation after generation. As Nancy Chodorow states:

> Women's mothering in the isolated nuclear family of contemporary capitalist society creates specific personality characteristics in men that reproduce both an ideology and psychodynamic of male superiority and submission to the requirements of production. It prepares men for participation in a male-dominant family and society, for their lesser emotional participation in family life, and for their participation in the capitalist world of work (1978, p. 181).

One of the important domination mechanisms is that of inclusion/exclusion, permission/prohibition (Libanio, 1982). This mechanism illustrates the relation between desire and power. Thus, men have surrounded the feminine world with exclusions--prohibitions that express their desires and power. They are excluded if they commit adultery. The Brazilian society has seen courts of justice absolve men who killed their supposedly unfaithful wives, based on "the defense of honor." In addition, the macho discourse is full of prohibitions and censorship of women's attitudes regarding the world of reproduction and sex. Man wants to keep this domination. Many abortions are performed, not because women want to preserve their liberty

over their bodies, but because men want to maintain their
domination over reproduction.[7]

In order to apprehend the broadest conditions of the
gender conflict, the dialectic-structural approach is
needed. In Libanio's words:

> Only a dialectical approach can identify the gender
> conflict as a social and structural element. It is
> more than an issue for the psychoanalyst's couch or
> for priests. Without denying their important func-
> tion at the level of personal conscience, it is not
> possible to work through this issue in its globality
> without working it through the social structures of
> domination of men over women (1982, p. 116).

The gender conflict must also be examined from the perspec-
tive of the broader organization of society. Discrimination
against women in capitalist societies has been connected
with social and economic issues, and some simple explana-
tions of the problems cannot do justice to women's rights
and to their capabilities.

Itziar Luzano and Maruja Gonzalez's (1986) study on
Latin American feminism points out that the history of this
movement in Brazil started in 1909. At that time the focus
of the feminist movement was on the general claims of lower
economic classes to improve their life conditions. The
movement, however, expanded with the development of other
movements during the 1970s. In 1979, Luzano and Gonzalez

---

[7] Vittorio Bacchetta reports that "abortion and birth
control are now as common in Brazil as they are in the
world's most developed nations" (1987a, p. 5). He cites
a study by CNBB: "Four million abortions are performed
annually . . . the number of abortions exceeds the number
of live births by 200,000 a year" (1987a, p. 5).

report that the final document of an encounter held in Rio de Janeiro affirmed women's determination to link the specific struggle of women with the struggle for democracy in society at large. This position is even stronger in the II Congresso da Mulher Paulista (Congress of the Paulist Women), held in São Paulo in 1980.

More recently this movement has stressed specific women's issues such as their rights regarding their bodies, reproduction, mothering, and other issues. Specific attention has been given to the political struggle for basic services such as water, health, day care centers, and housing (Luzano & Gonzalez, 1986). The theoretical foundations of the Brazilian feminist movement maintain that structural changes are necessary to overcome poverty. However, unlike the orthodox Brazilian left, the women defend their own perspective. They argue that there are many forms of social action. In addition, they affirm, according to Luzano & Gonzalez, the vital importance of making their own decisions regarding sexuality and maternity.

The Class Conflict

Social classes are fundamentally linked to the mode of production, i.e., the disposition of the population in reference to basic means to meet essential needs of the very population (Libanio, 1982). In Dahrendorf's words:

> According to Marx, capitalist society is a class
> society. There is in this society a category of
> persons who possess effective private property, and
> another category of those who have no such property.
> The former is called capital or bourgeoisie, the

latter wage labor or proletariat. The typical
private property of capitalist society consists of
the means of industrial production, i.e., factories,
machines, and the like, or capital. The owners or
capitalists directly control their means of produc-
tion; the non-owners or wage laborers are dependent,
by the labor contract, on the means of production
and their owners. Property and power and the
exclusion from both go together; they "correlate"
(1957/1959, pp. 32-33).

The mode of production separates and places groups of
people in opposition to each other since not all of them
have equal possibilities regarding the use of products and
the kind of activities they can exert in society. The mode
of production is fundamental because it relates the social
organization to the basic material needs that are essential
in all societies. All people are dependent on the mode of
production of a particular society. In addition, their
activities presuppose the mode of production. Around the
mode of production the social classes constitute themselves
as antagonistic groups since not everyone can have equal
access to goods, production and organization (see Maduro,
1981).

The organization of society according to social classes
expresses, Libanio (1982) says, opposing relations which are
a result of the asymmetric way the population has access to
basic goods. The existing differences in the mode of pro-
duction constitute the classes and opposing groups. Libanio
holds that some people may not be aware of the class differ-
ences within the framework of the mode of production;
however, people live this difference daily (see Maduro,
1981).

Libanio's (1982) considerations suggest two distinctions on the constitution of social classes: class in itself and class for itself. Class in itself is made up of groups whose consciousness of their class position and interests is confused and mixed with opposing interests. Class for itself is composed of groups who have a clear conscience of oppositions, their origins, and their interests. Even more, they have a political goal to prevail over contradictions in accordance with their interests (cf. Dahrendorf, 1957/1959).

Another important element for a better understanding of the role of social classes is ideology (Libanio, 1982). Although the term ideology has a wide variety of meanings, in this particular study "ideology is the constitutive element of the conscience of the class for itself" (Libanio, 1982, p. 125). Ideology is an attempt that social classes undertake in order to elaborate for themselves a clear theory of their interests and goals. Therefore, consciousness-raising for one class implies clarification of its objective interests, solidarity with members of the same class, and common effort in opposition to or alliance with other groups aiming for a model of society in which its own values prevail.

Nonetheless, the definition of classes only by means of an abstract consideration of the mode of production can entail a dogmatic understanding of social class that can

easily be contested by history. One must account for the "historically specific social structures by which pass the development of modes of production and their contradictions. . . . Orthodox Marxism was seduced" by this dogmatic determinism (Libanio, 1982, pp. 126-127). The result is that this determinism became a dogmatic a priori, leaving off any historical assessment. The lack of consideration of other historical conditioning for class formation ensues in economic reductionism (see Arrupe, 1981). As Libanio points out, echoing T. Santos (1973):

> A distinction of classes based only on the mode of pro-
> duction allows for a didactic clarity that is important
> to grasp some central ideas of the system. But it does
> not know limit-situations, concrete transformations
> which classes undergo in the development of this mode,
> in the coexistence of various modes of production. For
> example, in Brazil working classes already have small
> segments of workers highly specialized. They earn more
> than the average middle-class. This economic condition
> defined in terms of salary places them at a distance
> from other workers. Furthermore, in a concrete society
> the mode of production establishes a social stratifica-
> tion that comes not only from class position, but also
> from such elements as wage differences, type of profes-
> sion, cultural or apolitical differences. In addition,
> we cannot ignore the existing conjuncture of a country
> (Libanio, 1982, p. 127; see Santos, 1973).

In addition to the economic factor, a social class can be defined by its position within an entire social network. If we take into account only the economic aspect, each mode of production ensues in two classes: the dominant class and the dominated classes. However, a social network contains more than two classes since it is composed of different moments and forms of production (see Santos, 1973). More- over, it is necessary to consider political, ideological,

cultural, and religious factors which are also important in the configuration of social classes (see Poulantzas, 1973; cf. Poulantzas, 1978/1980; Dahrendorf, 1957/1959).

According to A. Gramsci, in order to understand the meaning of social conflict, one needs to analyze the conflict within an historical block, i.e., the concrete forms of articulation of the social relations of production, political forces, and cultural organizations that maintain cohesion as allowed by the hegemonic forces of a particular class or one of its segments (Macciocchi, 1977; cf. Gramsci, 1957; cf. Fiori, 1965/1971). Within an historical block it is possible to identify the economic class, class relations and different elements of the social network, e.g., scenery, actors, ingredients. The meaning of the conflict is dependent upon actual transformations within the historical block or upon the crossing from one block to another (see Souza, 1978). Some conflicts are merely readjustments of the block that faces crisis in which the dominant power is losing its hegemony within the same mode of production. Other conflicts stem from movements for radical transformation of class relations and society's economic basis. The conflicts of readjustment are a mere dispute in the core of economic power. Conflicts of transformation, however, are deep, slow, and long range.

Racial, gender and class conflicts have been discussed in order to communicate the structural roots of social conflict according to the dialectic-structural approach. In

the following section, the major strengths of this approach will be indicated.

Major Strengths of the

Dialectic-Structural Approach

This study has identified three major strengths in this approach.

1. The most important aspect of this approach is that it makes clear the existing social asymmetry in Brazilian society as reviewed in Chapter 1. Persons working under this perspective see conflict as having two poles: the oppressors and the oppressed. The pastoral action comes in on the side of the oppressed. This approach captures the essence of liberation theology, i.e., "it starts from the poor [oppressed] and their struggles, looking at the world, reading the Scriptures and understanding God from the view-point of the poor" (L. Boff, in Kirby, 1986).

2. This approach allows for opening space for socio-logical mediation as a "cultural imperative" (C. Boff) to understanding the conflict. The sociological analysis, in this approach, is an important resource for lucid and effective pastoral action in the context of serious social conflict. As Boff points out, "the integration of the new positivity of the sciences of the human being--socio-analytic mediation--is the indispensable theoretical con-dition today for rigorous theological discourse, and the essential practical condition for the insertion of such discourse into (political) praxis" (1978/1987, p. 11).

The dialectic-structural approach exposes us to the reality of conflicts that happen as a consequence of different standings within society; it puts an end to the illusion that, by converting people ipso facto, society will be changed. According to this approach, social subjects are the main agents of conflict; it excludes solutions on the basis of individuals alone because the objective structures are the roots of conflicts. A corollary of this interpretation is that only the involved subjects have the means to overcome conflict and only when the generated structures are changed. Unless these two elements are accounted for, the solution of conflict will be mere accommodation claiming radical change.

3. Another main strength of this approach is its emphasis on the community dimension of people's lives and the importance of external conditions to bring about human liberation. This approach recovers the major tenets of Biblical anthropology that stress the relational character of human beings and the social nature of one's individuality (cf. Wright, 1954; Eichrodt, 1951; Pannenberg, 1985; see Patai, 1987).

Furthermore, the emphasis of this approach is in accordance with the essential principles of structural family therapy as conceived and developed by Salvador Minuchin and his colleagues (1967; cf. Minuchin, 1974). The individual is not an island. Personality does not exist as an abstract or detached entity. As J. Ortega y

Gasset observes, "I am myself plus my circumstances, and if I do not save it, I cannot save myself. This sector of circumstantial reality forms the other half of my person; only through it can I integrate myself and be fully myself" (in Minuchin, 1974, pp. 4-5).

Minuchin relies on G. Bateson's findings to corroborate his assertion on the relational character of human beings:

> Consider a man felling a tree with an axe. Each
> stroke of the axe is modified or corrected,
> according to the shape of the cut face of the tree
> left by the previous stroke. This self-corrective
> . . . process is brought about by a total system,
> tree-eyes-brain-muscles-axe-stroke-tree; and it is
> this total system that has the characteristics of
> . . . mind (Minuchin, 1974, p. 5).

Minuchin continues his case in favor of one of the founda- tional elements of his family therapy as he mentions the scientific experiments undertaken by Jose Delgado. By implanting electrodes in the brains of live animals, Delgado showed conclusively that, while the animals responded to the electrical stimulation, the behavior which this triggered was "organized by the animals' context" (Minuchin, 1974, p. 5). Delgado, according to Minuchin, applies his findings to human life. Our context is formed by parents, teachers, and society who constitute the "extracerebral sources of our minds" (Minuchin, 1974, p. 6). Minuchin relates Delgado's concept of cerebral and extracerebral mind to Bateson's and Ortega's concepts. An individual's approach to the current context within which he interacts depends on the informa- tion, attitudes and perceptions which have been formed as

the result of a multitude of inputs, triggered both internally and externally, processed and stored in the brain (Minuchin, 1974).

4. The emerging new forms of pastoral action in Brazil are a positive consequence of a person's comprehending the structural-social conflict (Libanio, 1982). These specific pastoral services share a common point: they see the conflict as a result of social asymmetry and they side with the weakest side--the oppressed. Illustrations of specific pastoral services can be seen in some of the most important work being done by the Catholic and the Methodist churches.

Specific Pastoral Actions

The Catholic Church. The National Conference of Brazilian Catholic Bishops has organized specific forms of pastoral action with the landless, the Indians, and the laborers. The pastoral strategies vary, but the main objectives of these pastoral services are similar: (1) to help these oppressed segments of society gain strength to struggle for their rights and recognition of their dignity, (2) to affirm their human dignity, and (3) to offer legal assistance in litigious situations.

Providing land for the landless. One example is the Pastoral Land Commission (CPT) of the Catholic Church. This pastoral work emerges from within the conflict between the large landowners and the rural workers. The enslavement of rural workers, and the inefficiency and complicity of the government mold the image of the situation. This specific

mode of pastoral action enters the conflict on the side of the peasants and rural workers. CPT's tactics include preparation of brochures and flyers on workers' rights, orientation classes for the creation of unions, stimulation of opposition to existing unions (if they side with the landowners), and support encounters of rural workers from different areas to discuss and find solutions for their common problems (Libanio, 1982; see Moura, 1981).

Following a period of four years of activity, CPT defined its four main objectives: (1) to lend support to the oppressed, mainly to those in the rural areas, in order that they may set themselves free through the transformation of the current structures of the Brazilian society, (2) to encourage the establishment of independent workers' organizations and the interaction of their struggles with other rural workers and segments, (3) to strengthen the demands for agrarian justice and for wage and agricultural policy in accordance with the rural workers' needs, and (4) to foster the organization of a union of rural workers to advocate agrarian reform aiming at settling the land with those who work on it or who have been expelled from it (L. Boff, 1979).

As Libanio observes, CPT's objectives clearly show its dialectical approach to the conflict and its support for one side of it: the side of the oppressed.

Restoration of land to the Indians. Another corresponding mode of pastoral action that springs from the dialectic-structural approach is the pastoral work with the

Indians. The Indian issue is not directly a class conflict; rather, the prominent issue is, in Libanio's (1982) analysis, the struggle for survival of an ethnic minority which does not have economic, political, and cultural importance for the system. The Indian issue is a persistent sign of the first great conflict that is part of the birth of the country: white colonization, domination and expansion to attain economic occupation at the cost of the Indians. Libanio states that lately the movement for the occupation of the country and the invasions of Indian reservations have increased. The reasons are either strategic-military or political and economic (cf. Bacchetta, 1987b).

Because of the bloodshed and the battle between Indians --on one side--and multinational corporations--on the other side--the Catholic Church organized a specific form of pastoral action to deal with the Indian issue. This mode of pastoral work entered the conflict on the side of the Indians. An example of this battle is presented by Libanio (1982). The president of the Indian National Foundation (FUNAI), a governmental body, was commanded to stop a meeting of 50 Indian chiefs and 90 other Indians who represented roughly 15,000 Indians. FUNAI's allegation, Libanio reports, was that the meeting was illegal. However, in fact, this allegation was a reaction of the system that sees danger in empowering people to struggle for their rights. Since the pastoral action of the church was on the side of the oppressed Indians, it was contested by the system which

held the pastoral agents responsible for the difficulties in the relationship between the government and the ecclesiastical hierarchy. The pastoral response summarizes the philosophical-theological conception of human beings that undergirds this overall pastoral strategy: "We believe in the strength of the weak, in the wisdom of the uneducated, in the dimly burning wick" (Dom Tomas Balduino, in L. Boff, 1977, p. 205).

The most visible pastoral effort regarding the Indians in Brazil is the Indigenous Missionary Council (CIMI). CIMI's major objective is to promote encounters among the Indian chiefs. These liberating and therapeutic encounters facilitate the emergence of a common conscience of their problems, in addition to the awareness of the conflicts they are involved in. Thus, they are empowered to defend their lives and to fight objectively for their rights (L. Boff, 1975).

In addition, this specific form of pastoral action takes seriously the indigenous culture (Libanio, 1982; see Suess, 1981, & Ribeiro, 1977). Unlike former missionary strategies aimed at "civilizing" the Indians, the new pastoral strategy recognizes the unique significance of the indigenous culture. This form of pastoral work does not suppose that white is civilized and Indian is not. This new pastoral strategy identifies the nature of the conflict: it is a conflict of cultures. In the old missionary strategy, Indian culture was disappearing because of the linkage

formed by evangelization/ civilization/invasion. The new form of pastoral work attempts to identify the conflict and to respond to it according to its Christian commitment.

As Libanio (1982) points out, the conflict cannot be eliminated by either physical extermination of the Indians or by the integration of the Indians into the white culture. This pastoral response comes in the form of an immersion in their culture through living with them (cf. Augsburger, 1986). However, as Libanio says, the economic facet of the Indian issue is entangled with its cultural aspect. This can be seen in the Amazon Basin, a region, in Bacchetta's words, "rich in minerals such as bauxite and magnesium--the principal motive for the arrival of the white settlers--[where] an estimated 5,500 Indians live" (1987b, p. 2).

Recognition of the laborer's dignity. Pastoral action with the workers is another form of ministry that sees conflict as a socio-structural phenomenon and takes a stand for the workers (Libanio, 1982). The history of this movement has developed from two vantage points: from working with individual problems and religious aspects and from acting at the systemic, or structural, level. The conflictive character of society was not evident at the individual-centered phase. In that phase, the pastoral movement to assist Christian workers was considered a sign of the reconciliation of classes (see Souza, 1979).

However, as a consequence of the deterioration of the economic situation and the increase in the military repression after the 1964 coup d'etat, the workers became more conscious of their own situation and of the existence of an antagonistic class. This new awareness was made explicit in two documents issued in 1966 and 1968. The workers, in those documents, stated clearly that they recognized that the current capitalist system was not compatible with their needs and aspirations. They held that capitalism, in its own structure, is perverse and that this system thwarts the whole development of the society. The workers proposed a radical transformation of the society and the overcoming of their condition as a social class. Thus, the pastoral agents and the workers became progressively conscious of the fact that it is impossible to have an efficient pastoral action without an objective interpretation of the class conflict as it appears in the workers' lives (Libanio, 1982).

The Methodist Church

This writer has identified four Methodist pastoral responses to the social conflict in Brazil. These pastoral responses take the side of the oppressed and aim to offer pastoral services to help the oppressed to liberate themselves.

1. The Pastoral da Terra (pastoral action with the landless) was organized by the second ecclesiastical region (Conference) in the state of Rio Grande do Sul. This pastoral service is an attempt to assist the landless in their

struggle for their rights. The Methodist bishop, Isac Aço, has supported this activity and has appointed annually a pastor to coordinate the work.

2. The Missão Tapeporan (Tapeporan Mission) among the Indians in the state of Mato Grosso do Sul is another pastoral response to social conflict. This pastoral service is sponsored by the fifth ecclesiastical region whose bishop, Scylla Franco, is a former missionary among the Indians. The pastors who coordinate this project live with the Indians, accept their culture, and work with them on the land. In addition, this pastoral service supports the struggle of the Indians for demarcation of the limits of their lands.

3. In Rio de Janeiro is located another popular project of the Methodist Church in Brazil. The site of this pastoral work, Baixada Fluminense, is known as the place that has the highest crime rate in Brazil. This pastoral service is sponsored by the first ecclesiastical region and the project puts together the Methodist congregations located in that area whose pastors and members work as a team. The team of pastors and other professionals--such as a physician, dentist, lawyer--make up the group, and work with the poor by assisting them in their specialties. The district superintendent is the coordinator of the team, and the whole group meets regularly.

4. The Pastoral da Criança de Rua (pastoral action with street kids) is an ecumenical pastoral response to the

problem of homeless children. This pastoral service is an initiative of the Catholic Church. The Methodist Church, in the third ecclesiastical region which includes the state of São Paulo, joined the Catholic Church for this pastoral work. The participation of the Methodists is particularly strong in São Bernardo do Campo, a city located in the greater São Paulo area. The Methodist pastor, Zeni Soares, coordinates the work in São Bernardo do Campo. The seminarians of the Faculdade de Teologia, the official seminary of the denomination in Brazil, work with the street youth under the supervision of the professors of the seminary. In addition, the literacy programs for the children hold their weekly classes in the academic building of the seminary.

The main goals of this pastoral service are to: (1) demand public concern for the homeless children, (2) require governmental action on the issue, (3) make the population aware of the structural nature of the problem, and (4) help the children and their families to gain a sense of their own dignity and capabilities.

This writer has illustrated the four strengths of the dialectic-structural approach with some specific forms of pastoral action in Brazil. Now we will move on to the limitations of the structural approach.

Major Limitations of the

Dialectic-Structural Approach

What are the main negative aspects of this approach?

1. The legitimate emphasis of the dialectic-structural approach on the social-contextual aspect of human life does tend to obscure individuals' needs. Gutierrez (1973a) suggests that the prophetical pastoral approach "might minimize important aspects of Christian life" (1973a, p. 34). Gutierrez' "prophetical pastoral approach" contains certain similarities to the dialectic-structural approach.

According to Biblical anthropology, persons meet their authentic individuality as they belong in the community (see Pannenberg, 1985). In addition, the peculiarity of each individual corresponds to the uniqueness of personal needs. This writer's contention is that the most tangible need of oppressed people is to gain strength to struggle for their liberation. Minuchin (1967), while working from the perspective of the family system, has found clinical evidence to hold that individual members of a family need an "initial sense of change and competence." They can acquire this ability more readily from participation among more effective adults in order to bring about change in the family structure. As Minuchin observes, "it is in the minute details of the failures and the successes of family interchanges and family chores that disengaged family members can begin to gain new, more positive perceptions of self and the surrounding world" (1967, p. 376).

2. The dialectic-structural approach lacks an effort to integrate consistently the findings of Brazilian feminist

theology into its overall analysis of society and church (cf. Titton, 1977; L. Boff, 1986a; Welch, 1985). In addition to the fact that "women can make theology more alive, more flexible and more concrete" (Bingemer, in Bacchetta, 1987a, p. 5), Brazilian feminist theology could enlarge its horizons and correct the distortions stemming from men's unilateral perspective. Maria Clara Bingemer describes the feminist theology in Brazil as "a theology done by women from women's perspective, and is in the process of evolving its own methodology" (in Bacchetta, 1987a, p. 5). Bingemer reports that in Latin America women have recently started doing theology. She says also that the Protestant women have been more involved in theological activity than the Catholic women. The first national meeting of the women theologians, Bingemer reports, was held in 1985. At the meeting of 35 participants, the main concern was identity issues.

What are some specific issues addressed by the incipient Brazilian feminist theology that can broaden the dialectic-structural approach? The first issue is the women's right to do their own theology. As Bingemer observes:

> Our main concern is to find our own way of doing theology--from the selection of themes and facts to the development of our own style, a style that integrates sensitivity and feeling into theological work while preserving the necessary scientific rigor. We want the theological community to recognize our work and our manner of proceeding, so that in time women's theological word is heard more and more. That is why in the first stage we worked hard to develop the

specific theme of women. Now we're becoming more diverse. We're beginning to see that it's necessary to work with <u>all</u> theological themes from a woman's perspective (in Bacchetta, 1987a, p. 5).

An example is the way of reading the Bible. Bingemer says that "the Bible has always been read and interpreted by men--in addition to having been written by men in the Jewish culture, which was strongly patriarchal" (in Bacchetta, 1987a, p. 5). Thus, men have decided what are the most important texts. Bingemer claims that women are beginning to stress and interpret Biblical texts that men have thought to be secondary.

Women's contribution to the integration of theology and spirituality is a second issue. As Bingemer points out, "one of theology's biggest problems is the frequent divorce between theology and spirituality" (in Bacchetta, 1987a, p. 5). This divorce entails the weakening of spirituality and theology: spirituality is reduced to devotional practices while theology is impoverished by lack of reference to reality. In addition, women can enrich theology by restoring the perspective of "theology's sensitivity, mysticism, and poetry" (Bingemer, in Bacchetta, 1987a, p. 5). Furthermore, since "women are more concrete than men [and] they are much less compartmentalized, more integrated" (Bingemer, in Bacchetta, 1987a, p. 5), women can bring forward this integration into theology.

A third issue that can benefit the dialectic-structural approach is the relationship between machismo and the structural transformation of society. Does structural

transformation, as legitimately claimed by oppressed people and liberation theologians, imply elimination of prejudice against women? Bingemer's reply is negative:

> Machismo is deeply ingrained in people; prejudice against women runs very deep in our culture and in the church, but women's struggle is moving ahead steadily. . . . Moreover, capitalism, which is the model of society in which we live now, is also influenced by machismo because machismo is fundamentally a system of domination. The domination of one sex by another in political, economic and social relationships is one of the elements that characterizes capitalist domination . . . history shows that these relationships [women and men] have not changed much in socialist societies. Relationships between men and women can improve under socialism, but we see that male domination is still there (in Bacchetta, 1987a, p. 5).

Bingemer's point of view is that the Brazilian people, as well as people of other Latin American nations, have to invent an adequate socialist mode; she considers the existing models inappropriate for Brazil. Moreover, even in the case of a socialist revolution, the struggle against sexism would need to be articulated with other struggles for a new form of society in which there is no discrimination against women.

A Critique of Libanio's Typology

Although Libanio's (1982) analysis is quite accurate for understanding the major pastoral responses to social conflict, this writer offers a critique of this study.

Libanio recognizes that his psychosocial approach places great value on therapy as a means to overcome the conflict. In addition, as we have seen earlier, he agreed with the psychosocial approach as it recognizes that the

social conflict materializes psychologically in one's inner world. However, in fact, Libanio's psychosocial critique is only focused on psychological approaches. The critique is limited to the psychological in that his analysis considers only individual therapy focused on one's psychic world.

Libanio's study ignores a fourth pastoral approach to social conflict which is more in accordance with psychological schools that look at the individual in his/her social context. These schools, derived mainly from the pioneer work of Harry Stack Sullivan (1953-1962), consider their unity of study to be the individual plus his/her relationships with significant others such as family, institutions, and so on.

Pastoral practices influenced by this more socially-oriented psychology pay attention to the interpersonal dimension of the lives of those whom they serve. For example, pastoral agents care for the family life of the oppressed, their jobs--if any--and for other dimensions of their relationships. This concern ensues from community organizations that care for the poor by providing assistance to meet basic needs such as clothing, food and medicine. Moreover, these organizations offer Christian support through pastoral visits, Scripture readings, and prayers that allow the oppressed to feel they are not alone. They can feel that they are part of a small community--represented by the group who is assisting them--or of the church to which the group is connected.

This fourth approach represents an important evolution of the pastoral work. It is an evolution, especially with respect to the religious approach, since the concrete life of the oppressed receives the attention of pastoral agents. In that regard, the interpersonal approach shows similarity to the psychosocial and the dialectical approach.

The interpersonal approach does not deny the existence of social conflict. The conflict, in this perspective, can be solved through the combination of two elements: (1) community organizations (which usually motivate church members to use their resources to ameliorate the conditions of those who have been discriminated by society), and (2) the appeal for humanitarian relationships between those who possess the means of production and those who work for them. However, the interpersonal approach does not operate at the deepest level of the structural dimension of the social conflict.

Summary

This chapter analyzes three important pastoral approaches to social conflict in Brazil. The religious and moral approach considers the social conflict from the viewpoint of religion: conflict is a consequence of human wickedness. The psychological approach sees the conflict through the lenses of psychology: it is a result of individual pathology. The dialectic-structural approach examines the conflict through sociology: it is the effect of social structure. The strengths and limitations of

these pastoral efforts to interpret social conflict and to act upon it are identified. This author offers also a critique of Libanio's typology. Is the integration of the approaches possible? The next chapter discusses this question. Most importantly, Chapter 3 indicates the central theological elements which substantiate an alternative model to the existing pastoral approaches reviewed herein.

CHAPTER 3

Towards an Alternative Pastoral Approach

Articulated with the Liberating Theology

of the Reign of God

Is it possible to integrate the three pastoral approaches analyzed in Chapter 2? At first glance they are mutually exclusive because they have different theories to explicate the roots of the social conflict.

According to Libanio (1982), the pastoral practices molded exclusively by the religious and moral approach preclude the psychosocial and the dialectic-structural approaches because the first sees the religious stance as self-sufficient. The religious approach attempts to address people's consciences directly, disregarding interpretative mediations of the psychic and social conditions of these consciences.

The pastoral practices which follow the perspective of the psychosocial approach, Libanio says, run the risk of feeding unethical pastoral work. Pastoral practices have to respond to ethical concerns. Also, to the extent that the psychosocial approach excludes the structural approach, it fosters individualism.

For Libanio, the pastoral practices under the structural approach are at risk of ignoring ethical values--as

emphasized by the religious approach--and the uniqueness of each individual--as stressed by the psychosocial approach. If the social data are placed above the conscience, we leave room for dehumanizing attitudes. Nevertheless, an integrative dialectic that denies the limitations of the approaches and takes on their strengths provides a useful parameter for their integration (Libanio, 1982).

Why attempt the integration of the approaches? Three reasons can be indicated.

1. The examined three approaches are actual pastoral efforts to understand and to act in the middle of the conflict.

2. The integration of the approaches can help pastors and laypersons to facilitate the dialogue between the different groups in the church. This dialogue can be an important step towards more effective pastoral action vis-a-vis the social conflict and towards lessening the polarization within the church.

3. The three approaches play an important role since they emphasize different dimensions of the social conflict. The integration can allow each one of the approaches to be critical and to complement one another.

However, the three approaches do not have a theological framework that could be the unifying motif towards their integration. The theological framework can be defined as something clear, which can be explicitly formulated, but with a diversity of possibilities of actualization. The

need for a theological framework can be justified. First, theology offers a normative vision of the task of the church which comes from the dynamic tradition of the church. The criteria for the integration of the approaches come from theology. Second, most pastoral practices in Brazil lack a consistent theological formulation that could enlighten those practices and be enlarged by them. Third, theology provides the necessary theory for a constructive dialogue with the sciences of human being towards solution of the social conflict. Fourth, theology highlights the specificity of pastoral action: the commitment of the carriers of the pastoral action to neighbors, society, God, and to the wellness of humankind.

In the following section this writer lays down the most important elements of the theological theory that are relevant for pastoral action in the Brazilian context and for the integration of the examined approaches.

The Liberating Theology of the Reign of God

What are the most important elements of the liberating theology of the reign of God that can compose the theological theory of the integrative model for pastoral action for the Brazilian context? Is the symbol of the reign of God pertinent to enlighten pastoral action in a situation of severe social conflict? This is the central focus of the discussion of this chapter. The order of the discussion of the elements indicate the priorities, in the writer's perspective, in the formulation of the theological framework

of the integrative model of pastoral action for the
Brazilian situation. However, the list of the elements is
not exhaustive. This writer has chosen the elements of the
theology of the reign of God that highlight important
aspects of the Church tradition which are particularly
relevant for the pastoral action in Brazil.

Some introductory remarks on the Biblical metaphor of
the reign of God seem to be in order. The concept of the
reign of God, or the reign of Heaven, is an essential idea
in the teachings of Jesus (Evans, 1962). This Biblical
category does not indicate that there is a particular
realm--or sphere--in which God's rules work, although this
idea is implied. The basic content of the idea stresses
that God is sovereign over all of Creation; God's sover-
eignty is not similar to authoritarianism or oppression of
men and women. God's sovereignty indicates that God created
all the world and that people will find the ultimate meaning
of their lives in the practice of God's justice and love.

The idea of the reign in the teachings of Jesus can be
conceived in different ways. According to Evans (1962),
this concept can be understood as: (1) a concept that
emphasizes the notion of God as an eternal ruler, (2) a
concept that stresses "the idea of the sovereignty of God
as a present reality wherever individuals acknowledge it by
obedient submission to his will," or (3) an eschatological
hope (Evans, 1962, p. 20). Evans thinks that the interpre-
tation of Jesus' eschatological teachings concerning the

reign of God is obviously problematic. Some passages point to a future event, whereas others imply a "realized" event in the life and ministry of Jesus. Evans suggests that one should not attempt to resolve this paradox by either a futurist or a "realized" interpretation, but should see both aspects as essentially present and mutually related.

Likewise, Krister Stendhal (1980) considers that theological speculation concerning the nature of the reign of God--as a present, future, or a reality in process--gives, at best, ambiguous answers. For him, what truly matters is our seeking and praying for the coming of the reign. Stendhal states:

> Wherever, whenever, however the kingdom manifests itself it is welcome: in a healed body, in a restored mind, in a juster society, in a human heart that finds the power to forgive, in the faith and trust of a Canaanite mother, in the death and resurrection of the Messiah, in a new heaven and a new earth where justice dwells. . . . We have too long discussed and disagreed about the modes of the kingdom instead of being lifted into God's agenda by saying: your kingdom come (Stendhal, 1986, p. 77).

The following section examines the nine elements that this thesis writer has identified, in the theology of the reign of God, which are particularly relevant to enlighten the integrative model for pastoral action proposed in Chapter 4.

The Reign is for the Poor
and the Oppressed

Biblical evidence indicates that the reign of God is for the poor and the oppressed. Luke, for example, describes Jesus as being poor and as offering his solidarity

for the poor (Luke 2:7; 4:18). Luke stresses Jesus' poverty and "the meaning of his life as a sign of hope for the poor. Jesus was born in a cattle shed because his parent could not afford another place" (Pixley & C. Boff, 1987, p. 79). Jesus announces his mission at Nazareth by proclaiming that God anointed him to proclaim the good news to the poor:

> The Spirit of the Lord is upon me because he has anointed me; he has sent me to announce good news to the poor, to proclaim release for prisoners and recovery of sight for the blind; to let the broken victims go free (Luke 4:18, NEB).

Jesus goes from one village to another seeking for the needy to announce, by means of healing and words, the coming of the reign for the poor (cf. Theissen, 1978). According to Luke's narrative, the reign of God brings a hallmark into history that puts across the poor and the rich:

> Then turning to his disciples he began to speak: "How blest are you who are in need; the kingdom of God is yours". . . . But alas for you who are rich; you have had your time of happiness (Luke 6:20, 24, NEB).

Another text, the parable of the rich and Lazarus (Luke 16:19-31), shows that the beggar, after his death, was received in the bosom of Abraham while the rich man went to a place of torment. The only mentioned difference between them was that one was poor and the other rich. In the same vein, Jesus demands a price to relinquish his wealth in order to enter eternal life (Luke 18:18-23).

For Pixley and C. Boff (1987), Jesus' movement seeks "to propose an alternative to [current forms of] life in which the differential mark is to be the solidarity among

equals" (p. 80). In the embryonic society of the reign, the greater person is the one who offers his/her life to serve (Luke 9:46-48; 22:25-26). Jesus' answer to John the Baptist's question of whether Jesus was the Messiah is evidence that Jesus' deeds are signs that he is the One for whom people hope (Luke 7:18-23). The reign, the hope of the poor, is a reality through Jesus' deeds (Luke 11:20).

The division aroused by the coming of the reign reaches its culmination as Jesus arrives in Jerusalem for the Easter feast (Pixley & C. Boff, 1987). On one side are the authorities; on the other are the people (Luke 19:45-48). For Luke, Jesus knew that his life was under threat of death since he accused the Pharisees of the killing of the prophets (Luke 11:49-51; 20:45-47; 9:22). During the day, the crowd was Jesus' support; in the evenings, Jesus withdrew from the multitude (Luke 21:37-38). Jesus' standing with the poor made the poor support him. Jesus' purpose was to open "the eyes of the crowd to understand the hope of the reign offered to the poor and that the Pharisees and priests, in spite of all their piety, did not represent the people's interests" (Pixley & C. Boff, 1987, p. 83).

Biblical scholarship has also demonstrated the relation between poverty and oppression. According to Elza Tamez:

> In Biblical theology "oppression" refers to a real experience that is directly related to agents of oppression and to the logic which leads the rich to augment their possessions at whatever cost. The oppressed and the poor suffer exploitation and death, both physical and psychological; they suffer discrimination and degradation (1979/ 1982, p. 3).

Tamez's study shows that terms such as destitute, needy, innocent, supplicant, humble, unfortunate, and abandoned contain the basic meaning of oppressed. Poverty and oppression carry on a relation of mutuality. In Tamez's words:

> There are two interrelated reasons why the oppressed are always the poor: they are oppressed because they are poor (they have no means of subsistence, no power, and they live at the mercy of the oppressor); they are poor because they are oppressed (they are oppressed by being robbed and thus impoverished (1979/1982, p. 37).

Three reasons for giving priority to the poor in the pastoral action of the church can be indicated. First, they have a privileged place in Jesus' practice and in the reign announced by Jesus. The poor inherited the reign; theirs is the reign (Luke 6:20). The rich, however, need to detach themselves from their wealth to enter the reign. The situation of the rich is not only problematic, it is also critical (Luke 6:24-26; see Pixley & C. Boff, 1987). In the New Testament, wealth is seen as a danger and a hindrance to follow Jesus.

Second, the seeds of the Gospel flourish abundantly among the poor. The recent expansion of the Base Ecclesial Communities in Brazil is an example of the evangelical fertility among the poor. Jesus' ministry was more successful amid the powerless than with the powerful. Jesus knew that preoccupation with wealth is a damper against the growth of the Word (Mark 4:19). Moreover, the poor have the largest political potential since they are the social majority and

they have a common interest in transforming their current situation (Pixley & C. Boff, 1987).

Third, the option for the poor can be a benefit for the rich. The situation of the rich vis-a-vis the reign is dramatic. In Pixley and C. Boff's words, "the rich suffer, before God, of the most terrible poverty, that is, the poverty of faith and grace, without speaking of their aston- ishing human indigence" (1987, p. 158). In that sense, Pixley and C. Boff say, the rich are the "lost sheep" to be preferentially cared for by the church. However, the poor are the pastoral agents that can facilitate the conversion of the rich to the reign, since the detachment of the poor from material goods can be instruments for proclaiming the Gospel to the rich. According to Pixley and C. Boff, this "dialectical detour through the poor to reach the rich is imposed to the church because of the problematic status of the rich" vis-a-vis the reign (1987, p. 159). The same option ties dialectically to the poor--directly and intentionally--and the rich--by mediation and effect.

The Reign is Laden with

Political Significance

The political amplitude of the reign of God is patent in Jesus' ministry (Segundo, 1982/1985). However, recent Biblical scholarship has warned against sheer identification of Jesus' political practices with Zealots' political practices. For Segundo:

> All recent attempts to prove Jesus politically linked
> with the Zealots--Jewish revolutionaries opposing
> Roman domination for nationalistic and, even more
> importantly, religious reasons--can hardly be taken
> seriously. They are threadbare. In terms of the
> scientific or scholarly approach used in the exegesis
> of the documents closest to Jesus, we find nothing of
> that sort in his life (1982/1985, p. 73).

Although Segundo's (1982/1985) study demonstrates that
Jesus was not a political agitator, a political revolution-
ary, or a professional politician, in accordance with modern
common usage he points out that "Jesus purports to reveal
God, and how God sees and judges the human endeavor, in
order to give it its most authentic sense of meaningfulness"
(Segundo, 1982/1985, p. 85). The Israelite forefathers did
the same regarding individual conduct. The prophets empha-
sized in their similar teaching that God saw society as a
whole; hence, they presented a political ideology articu-
lated with religious faith. Accordingly, Jesus' life and
practice is viewed "as a prophetical effort, as a revelation
of God couched in preferably political categories" (Segundo,
1982/1985, p. 85).

It is noteworthy that the three key terms--reign, the
poor, and good news--of Jesus prophetic proclamation of the
reign of God are essentially political. As Segundo points
out:

> "Evangel" or "good news" is neutral in itself, of
> course. It is more like a container specified by its
> contents: in this case, by the other two terms ("the
> poor" and "kingdom"). It, too, is political, or
> becomes political, insofar as it indicates a positive
> relationship between two terms that point to a
> political structure. It states that the kingdom will
> constitute something beneficial and blessed for the
> poor specifically (1982/1985, pp. 87-88).

Two major Biblical evidences indicate the implicit political meaning of the reign of God. First, Segundo (1982/1985) examines the fact that Jesus appears proclaiming the arrival of the reign of God and disappears from the scene after the accusations that he was establishing a reign in which he was the ruler. The four Gospels agree that the reason presented for Jesus' death was the charge of being "Jesus of Nazareth, King of the Jews" (John 19: 19-22, Mark 15:26; Matthew 27:37; Luke 23:38). Did not Jesus have sufficient time (three years for most exegetes) "to dispel the ambiguity of the term and prove that he was using it in a purely religious sense[?]" (Segundo, 1981/ 1985, p. 88). In Segundo's view, it would be better to assume that Jesus accepted, from the very beginning, the ambiguity of the term. Jesus, in Segundo's view, was quite aware of its political content in the minds of the people. He made no deliberate effort to dissipate this possible misunderstanding, even when the crowd hailed him as king or when the authorities approached him for a specific answer concerning the matter.

Second, another example of Biblical evidence that corroborates the affirmations on the political meaning of the reign of God is found in Acts 1:6-7. This incident happened after the crisis of meaning caused by Jesus' death and resurrection. According to Luke (Acts 1:6), the disciples asked a question about the time of the fulfillment of the reign, but Jesus did not give a definite answer. For

Segundo (1981/1985), "Jesus does not upbraid them for the crude misunderstanding embodied in that question. On the contrary, his response seems to lend support to it: "It is not for you to know times or seasons which the Father has fixed by his own authority" [Acts 1:7] (Segundo, 1981/1985, p. 89).

The political level and the religious level do not contradict each other, especially in the context of Jesus' ministry. In Segundo's words:

> There is no question of choosing between them, of opting for one realm of meaning instead of the other. What is obvious is that we cannot easily accuse the authorities of Israel of condemning Jesus on false pretenses when his own disciples, who were at his side and were taught privately by him, shared the same point of view. Historically speaking, we can say that it would be much more logical to examine to what extent the political (i.e., politico-religious) content of the coming kingdom concretely threatened the structural situation of these authorities and thus prompted them to defend themselves by having Jesus executed (1982/1985, p. 89).

The Reign is More Inclusive

than the Church

Although the reign of God includes the church, it is not confined to the church (Tillich, 1963; Pannenberg, 1977). As pointed out by Tillich:

> The churches are the representatives of the Kingdom of God. This characterization does not contradict the other one. "Kingdom of God" embraces more than "Spiritual Community," it includes all elements of reality, not only those, i.e., persons, who are able to enter into a Spiritual Community. The Kingdom of God includes the Spiritual Community, but just as the historical dimension embraces all other dimensions, the Kingdom of God embraces all realms of being under the perspective of their ultimate aim. The churches represent the Kingdom of God in this universal sense (1963, pp. 374-375).

What does it mean that the churches are a sign of the reign of God in its all-encompassing character? For Tillich, "the answer lies in the multidimensional unity of life and the consequences it has for the sacramental manifestation of the holy" (1963, pp. 376-377). The more the church emphasizes the sacramental presence of God, the more it puts together the distinct realms of human life, articulating them with its utopia of the reign of God. According to Tillich:

> The sacramental consecration of elements of all of life shows the presence of the ultimately sublime in everything and points to the unity of everything in its creative ground and its final fulfillment. . . . But the Kingdom of God is not only a social symbol, it is a symbol which comprises the whole of reality. And if the churches claim to represent it, they must not reduce its meaning to one element alone (1963, p. 377).

The idea of the church as representative of the reign of God conveys an inevitable ambiguity. Tillich holds that this representation is as ambivalent as is the notion of the corporification of the spiritual community in actual churches. Churches are paradoxical in both situations since they disclose and conceal. However, Tillich says, "the churches remain churches even if they are forces hiding the ultimate instead of revealing it" (1963, p. 375). Accordingly, even if the churches might become hindrances toward the fulfillment of the reign of God, they remain a sign of the reign of God. One of the reasons for such a contradictory mark of the churches is that they share common limitations of humankind as well as participate in the

common scenery in which the forces operate against the accomplishment of the reign of God.

Another author, Wolfhart Pannenberg (1977), argues that the Biblical teaching on the theology of the church does not begin with the church; rather, it begins with the theology of the reign of God. Accordingly, the self-understanding of the church is based on its linkage with the reign of God and the people of God in the Old Testament. Pannenberg also states that the reign is more inclusive than the church since the reign precedes the church. Thus, the church's relevance for society can be attained only if it accomplishes its mission in the perspective of the reign.

The Reign is Hope-Oriented

The message of the imminence of the reign of God pervades everything in Jesus' proclamation. The hope for the coming reign, in Jewish tradition, was more than merely an addition to pious duties of the law. The hope that comes from Jesus' message is the unique spring of, in Pannenberg's words, "knowledge and guidance for living. Whatever God demands from man [sic] and whatever he gives to man is comprehended in the message of the imminent kingdom" (Pannenberg, 1979, p. 54).

Although Pannenberg does not undertake a philosophical study on the meaning of the future, he holds that "the future is not an empty category" (Pannenberg, 1979, p. 56). This assertion becomes even more evident as we observe the way men and women, in Pannenberg's words:

> actually experience their relation to the future.
> While it is true that the future can be foreseen
> and planned to some extent, . . . [women and men]
> are constantly confronted by the future as by a
> dark and uncertain power threatening . . . [their]
> lives or promising their fulfillment (1979, p. 56).

In addition to the fact that the future is not an empty

category, it also presumes that there exists a future for

all events, i.e., as Pannenberg says, "all events are moving

ahead to meet, finally, a common future" through the

"unifying power of the future" (1977, p. 59). Pannenberg

holds that

> Jesus' message of the Kingdom of God implies that
> the unity of the world is to be expected from its
> future. Therefore, the unity of all things should
> not be understood in terms of an eternal cosmos but
> as something to be achieved by a process of recon-
> ciling previous schisms and contradictions.
> Reconciliation is a constitutive aspect of creation
> (1977, pp. 59-60).

However, the futurity of God's reign does not demean

the present. In Pannenberg's words:

> The notion of the futurity of God and his Kingdom
> most emphatically does not "remove" God to the
> future. It does not mean that God is only in the
> future and was not in the past or is not in the
> present. Quite to the contrary, as the power of
> the future he dominates the remotest past (1977,
> p. 62).

Accordingly, the theology that examines the reign as a

symbol that points out the futurity of God and the reign

does not contradict the struggle for the achievement of the

reign in the present. On the contrary, the futurity of God

and the reign bring hope to that struggle.

The concept of hope is even more significant when it

is articulated with concrete and conflictive situations.

Gutierrez (1971/1973b) discusses how this predominantly theological category has been used by Ernst Bloch (1963/1970a; 1966/1970b) who exerted a great influence on the thought of Pannenberg and J. Moltmann. According to Gutierrez, Bloch has pointed out that humankind dreams of the future and hopes for it; however, Gutierrez says, "it is an active hope which subverts the existing order" (Gutierrez, 1971/1973b, p. 216).

Hope belongs to expectation affections together with anguish and fear (Bloch, in Gutierrez 1971/1973b). The expectation affections foresee the unseen. Hope, as Gutierrez points out,

> is the most important as well as the most positive and liberating [of the expectation affections]. Hope is a daydream projected into the future; it is the "yet-not conscious" . . . the psychic representation of that which "is not yet". . . . But this hope seeks to be clear and conscious. . . . When that which is "yet-not conscious" becomes a conscious act, it is no longer a state of mind; it assumes a concrete utopic function, mobilizing human action in history. Hope thus emerges as the key to human existence oriented towards the future, because it transforms the present (1971/1973b, p. 216; see Bloch, 1959/1986).

The Reign is Both Immanent

and Transcendent

The theological symbol of the reign of God expresses both its hope for partial fulfillment through history and the impossibility of its total accomplishment in history. The reign is simultaneously immanent and transcendent. According to Tillich (1963), "any one-sided interpretation deprives the symbol of its power" (1963, p. 359). The

immanent element of the reign is emphatically underlined

in the Old Testament literature. As Tillich has noted:

> The destiny of Israel is the revelatory medium for
> the prophetic understanding of Yahweh's character
> and actions, and Israel's future is seen as the
> victory of the God of Israel in the struggle with
> her enemies. Mount Zion will become the religious
> center of all nations, and although the "day of
> Yahweh" is first of all judgment, it is also ful-
> fillment in an historical-political sense (1963,
> p. 359).

However, even the realization of the reign in the

historical and political sense contains an entangled tran-

scendent dimension of judgment and fulfillment. For

Tillich:

> The true God, the God of justice, conquers a concen-
> tration of partly political, partly demonic forces.
> The Messiah, who will bring about the new eon, is a
> human being with superhuman traits. The peace
> between the nations includes nature, so that the
> most hostile species of animals will live peacefully
> beside each other. These transcendent elements
> within the predominantly immanent-political inter-
> pretation of the idea of the Kingdom of God point
> to its double character. God's Kingdom cannot be
> produced by the inner-historical development alone
> (1963, pp. 359-360).

The transcendent dimension of the reign is underlined

in the apocalyptic literature (Tillich, 1963). Neverthe-

less, the immanent is again inlaid with the transcendent.

Take the example of the Roman Empire. Because the reign is

transcendent, it cannot be fulfilled within the limits of

the Roman Empire. The reign is not the State. Tillich

argues that, for Paul, however, the Roman Empire could be

accepted because of its elements of goodness; for the book

of Revelation, the Empire was to be destroyed because of

its evil nature. The tension between Paul's thought and the

view of the book of Revelation illustrates the inevitable tension between the immanent and transcendent dimensions of the reign. For Tillich, the transcendence of the reign "does not exclude inner-historical features of decisive importance--just as the predominance of the immanent element does not exclude transcendent symbolism" (1963, p. 361).

The Reign Conveys an

Ecological Dimension

The theology of the reign of God carries an implicit recognition of the ecological dimension of human wholeness (Steck, 1978/1980). Although this concern, in its modern form, is not explicit in the theological symbol of reign, it is latent. The reign "includes all dimensions of being" (Tillich, 1963, pp. 412-413) and "evokes a vision of the unity of each being and the unity of the whole world" (Pannenberg, 1977, p. 60). O. Steck's exegetical study provides even more specific findings as he examines the Psalms.

According to Steck (1978/1980), Psalms 8, 19 and 104 are part of the creation psalms, along with other psalms and sections of psalms. Psalms 104, for example, emphasizes "Yahweh's creative activity in the world. This psalm therefore embodies a special aspect within the framework of the wide-ranging themes of Jerusalem cultic theology" (Steck, 1978/1980, p. 79) that were well-known to the writer and included the political and social world, as well as the world of individual experience. In accordance with the cultic theology, the natural world was by and large the

"fundamental sphere of Yahweh's activity, and it also deter-
mines the theological viewpoint in other respects" (Steck,
1978/1980, p. 79).

The inference from the above-mentioned statement is
that the author relates the natural world and environment
with the overall theological theme; the psalmist includes
ethnic, social, and cultural aspects of the world of men
and women. For Steck, "the psalmist concentrates on the
elemental connection between natural, constitutive living
conditions and living things, as the fundamental, given
datum and as the sphere that is to be used for the securing
of life" (Steck, 1978/1980, p. 79).

The Reign is a Clear

Answer to Life

The reign of God connotes the ambiguities of history
and life as well as the quest for an unambiguous life
(Tillich, 1963). What are the basic meaning and roots of
human ambiguity? Tillich's discussion on the ambiguous
character of life and history suggests the starting point:
the definition of life as "actualization of potential being"
(Tillich, 1963, p. 30). Accordingly, the quest for actual-
ization is an everlasting peculiarity of human life. This
actualization process represents a constant "movement ahead,
a going-out from a center of action. But this going-out
takes place in such a way that the center is not lost in the
outgoing movement" (Tillich, 1963, p. 30). Tillich holds
that

>the self-identity remains in the self-alteration.
>The other (<u>alterum</u>) in the process of alteration is
>turned both away from the center and back toward it.
>So we can distinguish three elements in the process
>of life: self-identity, self-alteration, and return
>to one's self. Potentiality becomes actuality only
>through these three elements in the process which we
>call life (1963, p. 30).

Accordingly, self-integration becomes the "first function of life" (Tillich, 1963, p. 30). In self-integration is the center of self-identity, "drawn into self-alteration and reestablished with the contents of that into which it has been altered" (Tillich, 1963, p. 30). Centeredness is present either as reality or as a task in all life. Tillich continues his discussion and states his definition of self-integration: "the movement in which centeredness is actualized" (1963, p. 30). It is life itself, as indicated in the use of "self," that impels persons for centeredness in the self-integration process. Thus, there are no external forces but life itself that leads the centering movement.

The process of actualization conveys not only the self-integration dimension but also leads to the function of self-creation, i.e., the function of creating new centers (Tillich, 1963). It is not anymore the circular movement of the self-integrative process, rather it is the horizontal movement that pushes life ahead. It does not exclude self-identity and self-alteration, but there is

>predominance of self-alteration. Life drives toward
>the new. It cannot do this without centeredness, but
>it does it by transcending every individual center.
>It is the principle of growth which determine the

function of self-creation, growth within the circular
movement of a self-centered being and growth in the
creation of new centers beyond this circle (Tillich,
1963, p. 31).

Another direction of the actualization process is toward

self-transcendence (Tillich, 1963, p. 31). This category

can be applied to self-integration and self-creation:

> Self-integration, going from identity through alter-
> ation back to identity, is a kind of intrinsic
> self-transcendence within a centered being, and in
> every process of growth a later stage transcends a
> former one in the horizontal direction. But in both
> cases the self-transcendence remains within the
> limits of finite life. One finite situation is
> transcended by another; but finite life is not tran-
> scended (Tillich, 1963, p. 31).

Accordingly, the notion of self-transendence is utilized to

indicate the function of life that impels life beyond its

finitude. Tillich stresses that it is _self_-transcendence

since "life is not transcended by something that is not

life. Life, by its very nature as life, is both _in_ itself

and _above_ itself, and this situation is manifested in the

function of self-transcendence" (Tillich, 1963, p. 31).

The roots of the life ambiguities lie in disruptions of

the unity of the above-described functions of life. For

Tillich:

> The three functions of life unite elements of self-
> identity with elements of self-alteration. But this
> unity is threatened by existential estrangement,
> which drives life in one or the other direction, thus
> disrupting the unity (1963, p. 32).

Thus, disintegration opposes self-integration, destruction

opposes self-creation, and profanation opposes self-

transcendence. Tillich says:

> Every life process has the ambiguity that the positive and negative elements are mixed in such a way that a definite separation of the negative from the positive is impossible: life at every moment is ambiguous (1963, p. 32).

Why is the reign of God an appropriate theological symbol to incorporate the ambiguities of life and the search for an unambiguous life? The dialectical character of the reign of God determines the appropriateness of this symbol.

> It has an inner-historical and a transhistorical side. As inner-historical, it participates in the dynamics of history; as transhistorical, it answers the questions implied in the ambiguities of the dynamics of history (Tillich, 1963, p. 357).

Furthermore, "its symbolic material is taken from the historical dimension of life and the dynamics of historical self-transcendence" (Tillich, 1963, p. 108). Thus, the reign of God "is the answer to the ambiguities" of human existence. However, since there exists a

> multidimensional unity of life, the symbol includes the answer to the ambiguity under the historical dimension in all realms of life. The dimension of history is actualized, on the one hand, in the historical events which reach out of the past and determine the present, and on the other hand, in the historical tension which is experienced in the present, but runs irreversibly into the future. Therefore, the symbol of the Kingdom of God covers both the struggle of unambiguous life with the forces which make for ambiguity, and the ultimate fulfillment toward which history runs (Tillich, 1963, p. 108).

The Reign is an Answer to the

Quest for Ultimate Meaning

The reign of God points to the Divine as the ultimate meaning of history and people's lives (Tillich, 1951; Pannenberg, 1977). For Tillich, "God is the answer to the

question implied in man's [sic] finitude; he is the name for
that which concerns man ultimately" (1951, p. 211). How-
ever, Tillich's existential approach to the concept of God
does not mean that the existence of God precedes, in
Tillich's words,

> the demand that man should be ultimately concerned
> about him. It means that whatever concerns a man
> ultimately becomes god for him, and, conversely, it
> means that a man can be concerned ultimately only
> about that which is god for him (1951, p. 211).

For Tillich, there is an inevitable tension implicit in the
notion of being ultimately concerned. One of the poles of
this tension is the impossibility of being concerned about
something that does not fit into concrete existence. Unless
universals become particulars through concreteness of life,
they cannot be an ultimate concern. The other pole of the
tension is that, in fact, ultimate concern transcends
concrete concern. As Tillich says:

> It must transcend the whole realm of finitude in
> order to be the answer to the question implied in
> finitude. But in transcending the finite the
> religious concern loses the concreteness of a being-
> to-being relationship. It tends to become not only
> absolute but also abstract, provoking reactions from
> the concrete element. This is the inescapable inner
> tension in the idea of God. The conflict between
> the concreteness and the ultimacy of the religious
> concern is actual wherever God is experienced. . . .
> (1951, p. 211).

Thus, the experiences of God in view of His reign are
"intuitions of the ultimate" (Pannenberg, 1977, p. 126).
More specifically, he holds that:

> Jesus himself was only a forerunner. He revealed
> the redeeming love of God precisely as the fore-
> runner and herald of God's still imminent Kingdom.

> His message was a preliminary and precisely in that
> way he participated in and revealed the ultimate
> reality, the love of God. To love the preliminary
> is no little thing. Christians are surely right to
> call for devotion to Jesus. He [sic] who despises
> the preliminary because he waits for the ultimate
> will not be able to recognize the ultimate in its
> coming (Pannenberg, 1977, p. 126).

Pannenberg goes even further by pointing out that it is

an error to live exclusively for the future to the extent

that the present and past are neglected. According to

Pannenberg:

> The mediocre realities of our present, although they
> have no ultimate claim on us, are to be nurtured for
> the intuitions of the ultimate which they possess. To
> be converted to the world means to be converted to the
> present in the hope of fulfillment (1977, p. 126).

Since Christians have hope for the coming reign, they know

that they do not have the power to bring ultimate fulfill-

ment into the historical arena. It does not mean that we

will stop our activity; rather, this hope brings illumina-

tion and motivation to work in the present, looking and

building toward the future. This work is the "work of hope

carried out by love" (Pannenberg, 1977, p. 126). Although

aware of the provisional dimension of actual partial fulfill-

ments, Christians are "open to more promising answers to the

problems that claim [their] energy" (Pannenberg, 1977,

p. 126).

The Triple Wholeness of the

   Reign: Creation, Person

   and Humankind

The theological symbol of the reign of God accentuates

a threefold and interconnected wholeness; it is for the

whole creation, the whole person, and the whole humankind.
As Stendhal (1980) has noted, Jesus chose to center his
message on the reign because this term expresses the all-
encompassing character of God's redemption. The symbol of
the reign does not point exclusively to a relationship
between the person and God, Stendhal says, "but also to the
whole of creation. This the Gospels see in the miracles of
Jesus as means of redeeming the creation from the destruc-
tive forces of illness, demonic possession, and even death"
(Stendhal, 1980, p. 76).

In addition to the whole of creation, the reign's
message includes the whole person. M. Osthathios (1980)
affirms that the plenitude of the liberation of the Gospel
is for the person in her entirety. The Last Commission's
instructions stress that the disciples' task is to heal and
preach in order to liberate the whole person.[1]

Tillich's discussion on the meaning of body sheds more
light on the wholeness of the individual. According to
Tillich, the Biblical notion of body

> negates the "nakedness" of a merely spiritual exis-
> tence. . . . The term "body" stands against [the
> dualistic traditions] as a token of the prophetic
> faith in the goodness of creation. . . . The Kingdom
> of God includes all dimensions of being. The whole

---

[1] Gutierrez has noted that "salvation embraces all men
[sic] and the whole man; the liberating action of Christ--
made man is this history and not in a history marginal to
the real life of man--is at the heart of the historical
current of humanity; the struggle for a just society is in
its own right very much a part of salvation history"
(1971/1973b, p. 168).

personality participates in Eternal Life . . . man's
[sic] psychological, spiritual, and social being is
implied in his bodily being (1963, pp. 412-413).

The personal is an important aspect of the all-embracing task of "making disciples of all nations" (Matthew 28:19). For Osthathios (1980), "the ultimate ideal to which Christian mission is to be directed" (p. 42) includes the personal and social dimension of human life which are perfectly linked in the trinity (cf. Bacchetta, 1987d). Moreover, the reign of God is not just for a part of human society, but for the whole of humanity. In Osthathios' words, the reign is for the

illiterate and sophisticated Indians, Chinese and
Africans, as well as the people of the West. The
Gospel of the kingdom is not the part-truth of the
part-church, but the whole truth of the whole of
humanity, because Christ the Logos is at work
everywhere to bring all to the Incarnate Logos
(1980, p. 41).

<u>Summary</u>

In this chapter, the writer argues that the integration of the existing pastoral practices is possible and necessary and that the theology of the reign of God provides the criteria for integrating the pastoral approaches to social conflict reviewed in Chapter 2. More specifically, the present chapter identifies nine major reasons for selecting the theological symbol of the reign of God as a guide for the formulation of an alternative model for pastoral action, as follows. The reign of God (1) is for the poor and the oppressed, (2) is laden with political significance, (3) is more inclusive than the church, (4) is hope-oriented, (5) is

both immanent and transcendent, (6) conveys an ecological dimension, (7) is a clear answer to life, (8) is an answer to the quest for ultimate meaning, and (9) accentuates a triple wholeness of creation, person, and humankind.

The next chapter formulates an alternative pastoral action model articulated with the theology of the reign of God.

CHAPTER 4

The Integrative Model for Pastoral
Action (IMPA) in Brazil:
A Proposal

Chapter 3 lays the theological framework that can
enlighten the alternative pastoral approach to social con-
flict in Brazil and integrate the three existing approaches.
The purpose of this chapter is to formulate the Integrative
Model for Pastoral Action (IMPA). More specifically, it
shows how the basic theological elements are integrated in
the proposed model. Following this, the chapter presents
illustrative suggestions of pastoral practices. Some of
these suggestions are drawn from the existing approaches,
but they are selected and organized with social conflict
and reign of God criteria in mind. In addition, this
chapter graphically depicts how each of the basic elements
integrates the existing pastoral practices. This chapter
includes two illustrations of pastoral practices guided by
the IMPA and some implications of the model for pastoral
counseling in Brazil. The chapter concludes with two other
implications of the model.

Overview of the Model

The IMPA is a proposed alternative model to guide
pastoral action in the midst of social conflict in Brazil.
Although the existing pastoral practices cover important

aspects of individual and social needs, they lack a theo-
logical framework that could illuminate them by allowing the
inclusion of other dimensions of life. The IMPA intends to
be the alternative model to the existing pastoral practices,
and its enlightening theory is the liberating theology of
the reign of God. This theology provides the model with
elements necessary to go beyond the limitations of the
existing pastoral practices. On the other hand, this model
takes on the strengths of actual pastoral practices.

Five additional guiding ideas are important in shaping
the model.

First, the Biblical image that informs the concept of
pastoral action is the image of Jesus as the Good Pastor.
Jesus' practice is what we have to mirror as we look for
solid pastoral praxis (Santa Ana, 1984).[1] An example is
Jesus' proclamation on the good pastor (John 10:1, 18). He
announced that He was the good pastor, and he did this in
the context of the annual reading of Ezekiel 34 to celebrate
the dedication of the Temple (John 10:22). This event took

---

[1] The most comprehensive study, to my knowledge, on
the meaning of theological praxis is C. Boff's book (1978/
1987, pp. 155-220). C. Boff's work intends to make clear
the epistemological nature of the theological reference to
praxis. The utilization of the term "praxis" hereafter
purports to indicate that the submitted alternative pasto-
ral model is borne on social analysis articulated with
theology. As Cook (1985, p. 126) points out, "praxis is
not raw action, disconnected from truth. It is action that
demands reflection and in turn reflects back upon action."
See also Gutierrez (1973, pp. 6-11).

place in Jerusalem every year after the return from the
Babylonian exile. Thus, as Santa Ana observes, echoing Paul
Lehmann, "Jesus fits His practice into both a political and
a theological realm since He proclaims that He will be the
guide [pastor] of all people" (1984, p. 31). Jesus' purpose
was to build up one flock and one pastor which is the reign
of God in the synoptics. In accordance, Jesus' role as
pastor was not merely religious; his pastoral role had a
cosmic dimension (see Ephesians 1:10) and an historical
dimension. As Santa Ana puts it: "Christ's purpose is to
encompass under His sovereignty all spheres of existence:
personal, social, economic, political, cultural, in addition
to those which deal with religious life" (1984, p. 31)[2]

Second, a working definition of pastoral action is
offered here. Pastoral action, in this model, implies an
integrative set of practices to be accomplished by the
church in order to liberate the oppressed and the oppres-
sors. This working definition presupposes a critical
analysis of Brazilian society and the role of the church

---

[2] Santa Ana's study on the Biblical meaning of pastor/
pastoral identifies three models of pastoral action: the
Christomorphic, the Trinitarian, and the Spirit-centered
model (1984, pp. 34-47). On the latter, Santa Ana empha-
sizes: "There is no sense in escaping from the world, the
struggle; rather [Christians are to be] participants, in
the name of Christ, at the center of what is going on, with
the options of the Gospel: for the reign, for justice, for
the poor and oppressed, for liberation, for the rights of
the excluded, for life and against death" (1984, p. 46).

in that society. This model sees the current sociopolitical system of Brazilian society as a major factor that generates oppression and pain. In addition, this definition conveys the idea of pastoral care of structures and of individuals (see Clinebell, 1984).

Third, pastoral action is not limited to actions carried out by the clergy. On the contrary, pastoral action involves the active participation of lay persons and other concerned individuals. As Santa Ana observes, the centralization of the pastoral action on the pastor's role

> in the Protestant churches . . . clashes with the concept of the <u>universal priesthood of the Christians</u> which is one of the most important contributions of the theological thought of the Reformation to the development of theology (1984, p. 25).

Most importantly, the proposed pastoral actions must include representatives of the oppressed sectors of society.

Fourth, this may serve to motivate church members to become involved in the efforts of the surrounding community to change the life conditions of the poor and other oppressed people.

Fifth, the proposed model places great value on active participation because of its liberating, empowering, and educative consequences.

The Pastoral Action Team (PAT) is composed of concerned individuals, representatives of the oppressed sectors of the society, and the pastor. Together they form the coordinating group for the implementation of the model.

The following diagram depicts the model.

```
BRAZILIAN _ _ _ _ _ _ _ _ _ _ _ _ _ _  THEOLOGY OF THE
CONTEXT            Existing Pastoral      REIGN OF GOD
       \              Practices              /
        \                 |                 /
         \                |                /
          \           Integrative         /
           \          Elements           /
            \             |              /
             \            |             /
              \ Enlightened /
              Pastoral Action
                \        /
           [Pastoral Action Team]
                  \/
```
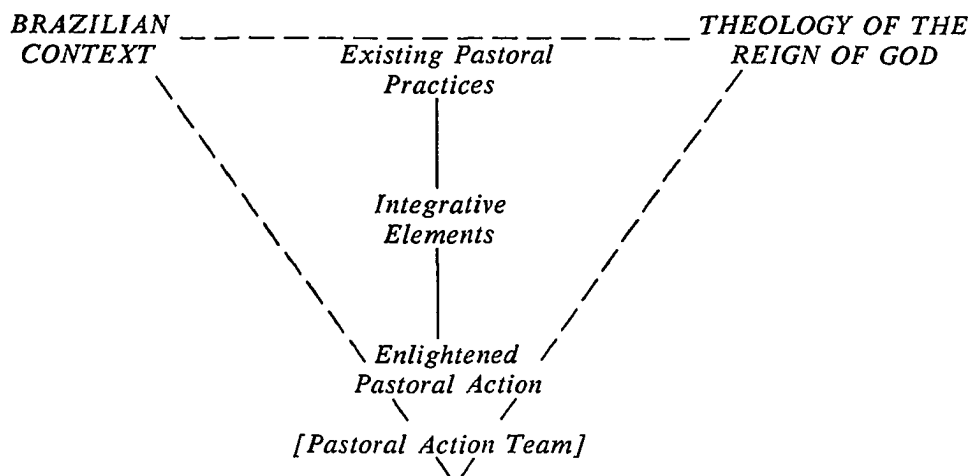
The integrative elements of the model indicate a response to the context. These responses are also inserted in the dynamic theological tradition of the church. The diagram also includes the existing pastoral practices. The IMPA's theology can influence existing practices and expand their approaches to the social conflict. A continuing dialogue between the theology of the model and the context is carried on by the PAT to ensure enlightened pastoral practices.

Integrative Elements

What are the essential elements that shape the alternative pastoral model to social conflict in Brazil? The essential integrative elements of the IMPA spring from the Brazilian context described in Chapter 1 and the theological symbol of the reign of God discussed in Chapter 3. These

elements are as follows: (1) to support the cry for jus-
tice, (2) to motivate communitarian political participation,
(3) to affirm the relevance of the reign, (4) to act guided
by hope, (5) to affirm the immanent and transcendent dimen-
sions of the reign, (6) to encourage the organization of
ecological action groups, (7) to affirm that the reign is a
clear answer to life, (8) to affirm that the reign is an
answer to the quest for ultimate meaning, and (9) to assert
spiritual wholeness.

Support the Cry for Justice

There is a worldwide cry for justice, a cry which
echoes especially from the voices of the poor and other
oppressed people. They have been called "heralds of a new
reformation" (Shaull, 1984) for the magnitude and meaning of
their claims. What does the message of the reign of God say
about the cry of impoverished Brazilian people? The reign
is for the poor and the oppressed. The proposed model
enters the social conflict on the side of the poor and the
oppressed and engages in their struggle for justice. Some
illustrative suggestions can be helpful for the implementa-
tion of this element of the model. For example:

1. The pastor can propose the inclusion of a justice
stand in the pastoral work of the church.

2. The PAT can stimulate the organization of groups
that would be willing to examine their role in the struggle
of the poor.

3. The church's facilities can be offered for the meetings, literacy programs and other activities of the oppressed sectors.

4. The church can denounce publicly the injustices against the poor and the oppressed.

5. The church can pray and provide liturgical services for the oppressed.

The following chart shows the intersection points that integrate the approaches and facilitate the dialogue among the pastoral agents. The comments in capital letters indicate the IMPA's proposal. The underlined comment shows the approach that is particularly relevant for the integrative element of the IMPA.

INTEGRATIVE ELEMENT #1: SUPPORT THE CRY FOR JUSTICE		
RELIGIOUS APPROACH	PSYCHOLOGICAL APPROACH	DIALECTICAL APPROACH
This approach does not ignore the conflict and its major victims: the poor. The concern for the poor has been part of the tradition of the Church.	This approach recognizes the psychological liberation that is possible through therapeutic practices.	This approach is the most relevant because it examines the causes of poverty.
IMPA PROPOSES THE PARTICIPATION OF THE POOR IN THE STRUGGLE FOR THEIR LIBERATION.	IMPA SEEKS POLITICAL AND ECONOMIC LIBERATION IN ADDITION TO PSYCHOLOGICAL LIBERATION.	IMPA IDENTIFIES WITH THIS APPROACH BUT ALSO PAYS ATTENTION TO THE INDIVIDUAL NEEDS OF THE POOR.

Motivate Communitarian

Political Participation

The causes of the main problems in the current Brazil-
ian context are fundamentally political (see Dreifuss,
1981; Prado, 1987). The IMPA takes a stand for politically-
oriented pastoral action in the midst of social conflict.
The corresponding theology affirms that the reign is laden
with political significance. The following suggestions are
submitted:

1. Motivate the organization of groups in the churches
that would be interested in examining the political respon-
sibility of the church.

2. Scrutinize political parties from the perspective
of the oppressed. Do they support and promote social jus-
tice for the oppressed?

3. Support communitarian political organizations that
are committed to work for justice for the poor.

4. Participate in communitarian groups that are
already involved in working with the oppressed sectors of
society.

5. Create strategies and tactics that favor the poor
as the real subjects of their history and life. Group
counseling, family counseling, and individual counseling
can be the church's tools toward implementing these strate-
gies (see Minuchin, 1967; Clinebell, 1972; Sue, 1981; Kemp,
1972).

The chart below shows how this element integrates the existing approaches.

INTEGRATIVE ELEMENT #2: MOTIVATE COMMUNITARIAN POLITICAL PARTICIPATION		
RELIGIOUS APPROACH	PSYCHOLOGICAL APPROACH	DIALECTICAL APPROACH
This approach shows a concern for conversion as essential for betterment of society and for community solidarity.	This approach stresses the value of therapeutic practices to support people in the political struggle for justice and peace.	This approach is the most relevant because it stresses the importance of political action for social change.
IMPA ALSO LOOKS AT THE SOCIAL MEANING OF CONVERSION.	IMPA IDENTIFIES WITH THIS STAND.	IMPA IDENTIFIES WITH THIS AFFIRMATION.

Affirm the Relevance of

the Reign

There are signs in Latin America indicating that a considerable part of the population sees the Church as an irrelevant institution (see Segundo, 1972/1978). On the other hand, the new Church that is emerging from the Basic Ecclesial Communities is seen as relevant and trustworthy for the poor (Boff, 1977/1986; Cook, 1985; Shaull, 1984). Predominant segments of the Church have not acquired a clear understanding of the all-encompassing nature of the Church's task. The Church has conformed to many fragmentations and dichotomies existing in our societies. Accordingly, its

pastoral action has not met the needs and authentic expectations of the people looking for help regarding other essential aspects of their lives which are not labeled as religious. The theology of the reign of God is relevant to apprehend the basic reason for the irrelevancy of the Church: its absence from the concrete world, especially for neglecting to fight for social justice as a means to redeem the wholeness of the poor, society, and its own. This pastoral approach is worldly-oriented since the mission of the Church is for the world. Here are some suggestions that can be helpful:

1. Facilitate the awareness of Church members regarding non-Church members' perception of the Church. Is it an indispensable component of their communities? Is it important for their lives? This process can be done by reaching out to people in their homes, in public squares, and so on. Preparation for reaching out to people is an important part of the overall process.

2. Identify concrete aspirations or needs of the Church's surrounding community. A further interrelated step is to identify which specific needs or aspirations can be incorporated into the Church's project. One method is to continue the visiting work in order to listen to the people's needs. Another procedure that can be productive is to participate in information meetings of community associations, paying attention to the identification of the people's basic aspirations.

3. Engage in Biblical studies that demonstrate the worldly dimension of the mission of the Church. Accordingly, this activity can follow a pattern like this: facts of life come first; then, the facts of the Bible that can illuminate the facts of life; current life situations may also broaden the meaning of the Scriptures (see Mesters, 1972-1978; Mesters, 1983). The methodology can follow a flexible pattern like this:

1. The coordinator, elected by the group, may ask participants to bring up issues that indicate the people's aspirations or needs.

2. The participants decide to identify a specific issue.

3. The group analyzes the chosen issue.

4. The coordinator might ask the participants, "What does the Bible say regarding this issue?"

5. The group chooses a particular Biblical text, reads it and analyzes it.

6. The coordinator might say, "Does this text illuminate our comprehension of the issue we have been discussing?"

7. Following a discussion period, the coordinator might say, "To what extent does the fact of life we have been discussing enlarge and actualize our comprehension of the text of the Bible we read?"

8. The coordinator suggests, after discussion of the previous question, that the participants think of the next issue for Biblical study.

The following chart shows the integration of the approaches and highlights the IMPA's proposal.

INTEGRATIVE ELEMENT #3:	AFFIRM THE RELEVANCE OF THE REIGN THAT CHALLENGES THE CHURCH TO ACTIVE INVOLVEMENT IN THE COMMUNITY	
RELIGIOUS APPROACH	PSYCHOLOGICAL APPROACH	DIALECTICAL APPROACH
This approach shows a concern for the society at large as it emphasizes the call to conversion.	The dialogue with sciences and the concern for people's dignity is an intersection point between this approach and the others.	This approach places great value on the community dimension of people's lives.
IMPA IMPLIES THAT CONVERSION LEADS TO WORK FOR SOCIAL TRANSFORMATION.	IT IS NECESSARY TO INCLUDE SOCIOLOGY AS ANOTHER RESOURCE FOR UNDERSTANDING SOCIETY.	IMPA SUGGESTS THAT THE CHURCH CAN BE A COMMUNITY PLACE.

Act Guided by Hope

This thesis writer has heard many people in Brazil say that they do not have any hope for the solution of the severe social conflict in the country. In spite of that, this proposed model is guided by hope. The theology that illuminates the work of the IMPA affirms that hope is a fundamental aspect of the message of the reign. The pastoral agents can suggest specific methods that might be useful for making people aware of the signs of hope that can be resources for new perceptions of society, themselves and others. For instance:

1. The traditional religious symbols such as prayer, Scripture readings, and Eucharist are important resources that allow people to relate to others, God and the dynamic tradition of the church.

2. Specific readings such as Alves' (1986) book, _Creio na Ressurreição do Corpo_ ("I believe in the resurrection of the body"), or others can be suggested. This book is a valuable resource for applying the theological meaning of hope in people's concrete lives.

3. The Liturgy Commission of the church, together with the pastor, can organize special services focusing on the theological theme of hope.

4. The church can encourage people to interact with children. People can be stimulated to spend some time with children, either playing, talking or doing some work with them (see McGinnis & McGinnis, 1981).

5. The PAT can make itself available for doing pastoral counseling with those who are interested.

How does this element integrate the approaches? Which of the approaches is the most relevant?

INTEGRATIVE ELEMENT #4: ACT GUIDED BY HOPE		
RELIGIOUS APPROACH	PSYCHOLOGICAL APPROACH	DIALECTICAL APPROACH
This approach is the most relevant because it places great value on hope for human beings.	This approach sees therapeutic practices as means to bring psychological hope to people.	The conscientization process is seen as the hope element for social change.
IMPA IS IN ACCORDANCE WITH THIS AFFIRMATION. HOWEVER, IMPA PROPOSES AN ACTIVE AND TRANSFORMING HOPE.	IT IS IMPORTANT THAT PEOPLE HAVE PSYCHOLOGICAL HOPE. AGAIN, IMPA STRESSES ACTIVE HOPE.	IMPA IDENTIFIES WITH THIS POINT.

Affirm the Immanent and

Transcendent Dimensions

of the Reign

The social conflict in Brazil shows signs of a seriously ill society. These are signs of death instead of the signs of life brought about by Jesus' message on the imminence of the reign. The prevalence of the immanent dimension of the reign cannot be seen in the Brazilian scenery. Although the reign cannot be reduced to a particular social order because of its transcendental dimension, this model advocates the importance and urgency of putting forth the best efforts to make as visible as possible the signs that indicate the immanent dimension of the reign in the Brazilian society. Here are four suggestions:

1. The PAT can motivate church members to see if there are actual applications of the immanent dimension of the reign in the family, church, community, and society at large.

2. A list can be offered describing specific situations in the society, community, church, and family that are in contradiction to the immanent aspect of the reign. This list can be helpful for further action.

3. The PAT can identify specific practices which are signs of the presence of the reign.

4. During the Eucharist, the pastor can share with the participants the powerful symbol of their gathering: all of them are together, as brothers and sisters, sharing

the common bread and wine. This is a sign of the presence of the reign and a sign that is a challenge to extend it to the whole society.

The integration of the existing pastoral approaches is shown in the next chart.

INTEGRATIVE ELEMENT #5: AFFIRM THE IMMANENT AND TRANSCENDENT DIMENSIONS OF THE REIGN		
RELIGIOUS APPROACH	PSYCHOLOGICAL APPROACH	DIALECTICAL APPROACH
The transcendent dimension of religion is emphasized by this approach.	This approach stresses the importance of person's wellness in the present.	This approach is the most relevant since it stresses the immanent dimension of the reign.
IMPA SUGGESTS THAT THIS DIMENSION CANNOT OBSCURE THE IMMANENT ONE.	IMPA IDENTIFIES WITH THIS EMPHASIS.	IMPA CONSIDERS THIS AFFIRMA-TION THE MOST IMPORTANT.

Encourage the Organization of
Ecological Action Groups

Persons from different cultural backgrounds are struggling with the violence which has been committed against nature. Devastation of forests (like the Amazonia Climate Jungle in South America--considered a stabilizing factor for the world), pollution of the rivers, indiscriminate killing of rare species, and the imminence of nuclear destruction of the world contribute to a feeling of not being at home on

planet earth. This ordeal affects people in their relation-
ship with nature, themselves, and others.

The theology that underlies this integrative model
affirms that the reign includes an ecological dimension.
The proposed model encourages efforts that are coordinated
with groups actively involved in the struggle for the whole-
ness of nature, persons, and traditional societies. Some
suggestions related to this dimension are as follows:

1. Ask the congregation, during the service, if anyone
would be interested in offering his/her participation in the
making up of an ecological group.

2. Propose the organization of a church's commission
to examine the relation between ecclogy and salvation.

3. Include ecological concerns in the liturgy, ser-
mons, Biblical studies, and in the church's missionary
project.

4. Bring in people who are actually working against
the degradation of nature. For example, invite Cacilda
Lanuza (1982)--a former Brazilian television and movie star
and currently an activist in the ecological movement--as a
resource person to discuss either the international ecolog-
ical struggle or the need to avoid using river polluting
detergents.

5. Involve children. The rationale for this is their
natural propensity for curiosity about the natural world
(see McGinnis, 1981).

6. Send letters to the President of the Republic,
Congresspersons, newspapers, and international organizations
denouncing the governmental plans to militarize the Amazon
forest. The proposed militarization is a threat to the
forest and to the estimated 55,000 Indians who live in that
area (see Bacchetta, 1987b).

7. Contact the International Pastoral Council for
Peace and Justice, working with them for the international-
ization of the efforts among groups working against the
militarization and the nuclearization of the planet.

The next chart shows the integration of this element
with the existing pastoral practices examined in Chapter 2.

INTEGRATIVE ELEMENT #6: ENCOURAGE THE ORGANIZATION OF ECOLOGICAL ACTION GROUPS		
RELIGIOUS APPROACH	PSYCHOLOGICAL APPROACH	DIALECTICAL APPROACH
This approach places emphasis on the Divine Creation of the world and on human sin of abusing Creation.	This approach is the most relevant because it places value on the efforts of ecological action groups.	This approach underlines the importance of changing external factors to improve the quality of life.
IMPA IDENTIFIES WITH THIS AFFIRMATION AND STRESSES THE POLITICAL DIMENSION OF ECOLOGICAL ISSUES.	THE PROPOSED MODEL SUPPORTS THIS STAND.	IMPA IDENTIFIES WITH THIS VIEWPOINT.

Affirm that the Reign is

a Clear Answer to Life

The recognition of the ambiguities entangled with the life of nations, people, and communities is a liberating step toward freedom. The search for a more meaningful life is a further step, although interconnected with the previous.

This alternative pastoral approach to social conflict considers that no society will find a totally meaningful life in a particular form of social organization; individuals, as well, are not exempted from life's ambiguities. The symbol of the reign of God is an answer to the quest for an unambiguous life. Among the various strategies that can meet the implications of this pastoral-theological standing are the following:

1. Incorporate the theology of the reign of God in the Church missionary project, either by mentioning it as a presupposition or by making it explicit for group counseling.

2. Offer individual pastoral counseling.

3. Make up support groups to deal with people's uneasiness regarding the mixing of good and bad things in their life's journey.

4. Recommend therapy; the pastor might refer the parishioner to a known psychologist who works with reality therapy.

5. Dialogue with social activists, radical groups, and politicians on their political plans for a just society.

6. Compare such plans with one inspired by the reign of God's message on the ambiguities of social organization. A triggering question to put before these groups is: "What model of society, in Brazilian culture, would approximate the fraternity of the reign of God?"

The chart below shows the intersection points among the approaches.

INTEGRATIVE ELEMENT #7: AFFIRM THAT THE REIGN IS A CLEAR ANSWER TO LIFE		
RELIGIOUS APPROACH	PSYCHOLOGICAL APPROACH	DIALECTICAL APPROACH
The religious approach shows a concern for answering questions of meaning.	Therapeutic practices can be liberating and enlivening.	Society is always subject to change. The search for change represents the search for a more meaningful life.
IMPA IDENTIFIES WITH THIS POSITION AND WARNS AGAINST INDIVIDUALISM.	THIS AFFIRMATION IS SUPPORTED BY THE IMPA.	IMPA IDENTIFIES WITH THIS POINT.

<u>Affirm that the Reign is an</u>

<u>Answer to the Quest for</u>

<u>Ultimate Meaning</u>

This pastoral approach espouses the necessity of challenging people and communities regarding the ultimate

meaning of their lives. This constitutive element is an expansion of the previous one. God is the answer to the quest for ultimate meaning. Pastoral strategies which operate using this theological affirmation might follow a playful pattern. The rationale is twofold: to attempt to unite the so-called "serious side" with the "lively side," making people more whole; and to suggest the actual presence of the ultimate in the symbols of the preliminary signs of the reign of God. The following strategies can be pastorally relevant:

1. Offer a clowns' service. The theme of the service can be a challenge to motivate people to examine their lives in light of the quest for a meaningful life and the reign's message. Children and adults might be invited to participate at various moments of the liturgy. They might wear different types of clown's clothing. The structure and form of the service is to be decided and planned by participant liturgists. Songs and dialogues between liturgists (clowns) can make the service more lively. The creativity of participants will take care of other aspects.[3]

2. Show films dealing with issues of ultimate meaning for specific groups, followed by discussion.

3. Feature plays on the subject. Later, discussion can enrich the experience.

----

[3] The author is indebted to Phyllys Reily for his first exposure to this experience.

4. Encourage participants, especially the youth, to interview well-known personalities on their understanding of the ultimate meaning of their lives.

5. Motivate people to reach out to other people or groups in order to establish intentionally helpful relationships. The rationale is that people can find their way to the ultimate meaning of their lives by means of meaningful and liberating help for others.

The following diagram highlights the IMPA's proposal and the integration of the approaches.

INTEGRATIVE ELEMENT #8: AFFIRM THAT THE REIGN IS AN ANSWER TO THE QUEST FOR ULTIMATE MEANING		
RELIGIOUS APPROACH	PSYCHOLOGICAL APPROACH	DIALECTICAL APPROACH
This approach puts emphasis on conversion as the answer to the quest for ultimate meaning.	The search for the unconscious, the hidden, the unknown can be a point for dialogue with the other approaches.	The dialectical character of this approach implies the impossibility of reaching ultimate meaning except through economic liberation.
IMPA IDENTIFIES WITH THIS AFFIRMATION AND WARNS AGAINST INDIVIDUALISM.	THIS AFFIRMATION NEEDS TO BE COMPLETED. IT IS NECESSARY, FOR THE IMPA, TO LOOK FOR THE HIDDEN INTERESTS IN THE MIDST OF THE CONFLICT.	IN SPITE OF THE SEEMING IMPOSSIBILITY, THE IMPA CONTINUES THE SEARCH FOR MEANING AND CHANGE.

Assert Spiritual Wholeness

The various splits and fragmentations existing in most societies affect people's health and wellness. The divisions are not only present at an abstract level, but they

spread into classism, sexism, and racism as we have seen in the Brazilian society. Anne Carr (1984) points out that the struggle of women against sexism is an all-embracing effort to denounce fragmentations of men and women, as well as the degradation of nature that destroys its integrity and the discrimination among nations.

This model for pastoral action adopts the theological standpoint that the reign of God is for the whole of human-kind, the whole of nature, and the whole of each person. Consequently, the following pastoral strategies can be useful:

1. Suggest the inclusion of spiritual wholeness as one of the leading theological motifs of the church's pastoral project.

2. Carry out Biblical studies for specific groups on the subject of Creation and human liberation.

3. Motivate people to learn meditation techniques that increase the awareness of one's body, one's mind, one's spirit, as well as the awareness of the surrounding natural world and of others (see Clinebell, 1979).

4. Promote church camps as an opportunity to be in contact with life in more natural forms.

5. Invite church members to visit certain traditional societies, such as the Brazilian Indians in the Amazon or in the state of Mato Grosso do Sul e do Norte. Such visits can be an opportunity to become familiar with the ways the

Indians relate to their families, each other, nature, and their religious symbols.

The next chart shows the integration of this element of the proposed model with the three approaches examined earlier.

INTEGRATIVE ELEMENT #9: ASSERT SPIRITUAL WHOLENESS		
RELIGIOUS APPROACH	PSYCHOLOGICAL APPROACH	DIALECTICAL APPROACH
This approach emphasizes that God is the Creator of the whole world.	Therapeutic practices, under the influence of family systems, stress that the whole of the person and the whole of the system are to be healthy	This approach is the most relevant since it places great value on the rights of all people. In addition, it calls attention to the negative effects of social structures on person's whole health.
IMPA IDENTIFIES WITH THIS AFFIRMATION.	THIS POINT IS SHARED BY THE IMPA.	THIS POINT OF VIEW IS IN TUNE WITH THE IMPA.

The next section describes two examples of pastoral action that are compatible with the theology of IMPA.

<u>Two Illustrations</u>

<u>The Homeless Children</u>

It is about 6 p.m. Roughly ten to twelve children, boys and girls, ages eight to fifteen, gather at the square to count the money they made by washing cars, taking care of cars at the parking lot, or petty thefts. They have been in the streets all day. Their appearance and their way of

speaking might scare some educated people. They gather at the square also to wait for some theology students who will join them. Students bring chocolate milk, bread and butter which, in most cases, is the only decent meal the children will have during the day. They chat and play soccer.

Phase 1. With the arrival of the seminarians, phase 1 of a pastoral project with the homeless children starts. The goal of this phase is to establish rapport. The usual difficulties of this phase are aggravated by the children's broken relationships with the adult world represented, mainly, by parents (if any) and the police. If this phase meets with some success, phase 2 ensues.

Phase 2. This phase pursues three objectives:

1. The goal is consciousness-raising which, indeed, pervades the overall process. The pastoral agent utilizes different methods such as talking about the children's situation, assessing their living conditions, or getting them involved in plays or dramas that actually portray the social conditions that generate their ordeal. The latter has been the most efficient.

2. The objective is to build self-esteem. The method to attain it is literacy programs. As they realize that they can read and write, these children become aware of their potentials and special gifts.

3. The purpose is still to enhance self-esteem. The method is to make them apprentices to pursue occupations such as electricians, cabinetmakers, and so forth.

Furthermore, this will help to take them away from stealing and drug addiction.

Phase 3. The goal is still to empower the children. However, the strategy makes the difference; some of them are trained (and paid) to be educadores de rua (street educators). They have been--and somehow still are--street kids; so, they know the language, power relations among themselves, and the subtleties of the internal paths which are unique characteristics of that singular group. The educadores de rua's job is to continue the work of the seminarians: to help children be aware of their dignity and capabilities.

The Janitors

The group of janitors is comprised of approximately ten women and two men. Their ages range from twenty to sixty years, with an average age of thirty. They meet with the pastor or one assigned seminarian on Fridays from 11:00 p.m. to 11:30 p.m. They work late cleaning up classrooms, offices, bathrooms, and corridors every night, except Sundays, from 11:00 p.m. until 7:00 a.m. Most of the women do not have husbands. Usually they have children under the age of six who either stay locked in alone "at home" during the night or are "supervised" by siblings age eight or ten. They live in slums or in other precarious conditions. Most of them have migrated from the Northeastern region, the poorest area of Brazil, hoping to ameliorate their living conditions in the big city, their "Promised Land." They

come from either poor or disorganized families. They share
the culture of poverty, and they are searching for a trans-
formation of their current life conditions. They are
disillusioned with politicians and with the traditional
church.

Although the majority of them are illiterate, they are
able to understand the cause and circumstances of their
poverty. In fact, they demonstrate that they are able to
manage relatively well their lives and their families. The
"great capabilities of the human animal" (Sullivan, 1953-
1962, p. 6) and the lessons they experience and learn from
the school of their own suffering are their major resources.

I have held thirty-minute weekly meetings with this
group for approximately four years. The basic format of
the meetings is informal. We sit in a circle. At the
beginning of the meeting each participant talks about her or
his major concerns or problems at that moment. The major
issues that became a focus for further pastoral action are
related to either the family of origin or the nuclear
family. For example, a delinquent son, an outlaw husband,
a prostitute daughter. Sometimes the group concentrates its
attention on a particular situation of one of the partici-
pants. All of the members are encouraged to speak, either
by making direct suggestions or relating the situation to
her or his situation. Interaction among the participants is
generally good. Reading of the Scriptures, songs, and
prayers are central elements in the meetings. Refreshments

are provided once a month--sandwiches and cake to celebrate, collectively, the birthdays of the janitors.

In addition to the meetings, the pastors provide individual support through pastoral counseling to the members of the family, and make pastoral visits at their places of residence. The overall purpose of this model of pastoral action is: (1) to help them to discover their dignity as women and men created in the _Imago Dei_, (2) to give them support in confronting their hardships, and (3) to empower them to participation in order to mobilize their hunger for justice and bread towards a new society. Some of the concrete outcomes of this exploratory work are the organization of a "Night Care Center" for their children, and the fact that the janitor's demands for a wage increase have been heard. Also, the institution has heard their demands for work supplies such as gloves and masks for cleaning up dangerous materials used in the laboratories by the odontology students. The local newspaper has even published a special article and interviews with the janitors about their living and working conditions.

Implications of the IMPA for Pastoral Counseling in Brazil

Heretofore, this writer has presented illustrative suggestions and two specific examples of pastoral practices guided by the proposed model (IMPA). In addition, the proposed Integrative Model for Pastoral Action generates many broad implications to enrich general pastoral practices

and to influence specialized fields of pastoral care, such as pastoral counseling. More specifically, this model has clear implications for the development of pastoral counseling congruent with the Brazilian context. These implications stem particularly from the emphases of IMPA on social and interpersonal dimensions, the active participation of the oppressed, and the focus on the context of pastoral action. Before pointing out specific implications of IMPA for pastoral counseling in Brazil, the writer offers an exploratory overview of the perspectives of pastoral counseling in Brazil.

Pastoral Counseling in Brazil:

An Exploratory Overview

Five signs. Some signs illustrate the increasing awareness of the importance of pastoral counseling as a valuable speciality to support people's growth and liberation, as well as to help them face their hardships. One of these signs is that a considerable number of Brazilian pastors are expressing the need for more education in this field. The pressures of parishioners' problems--which are aggravated by the social conditions of the country--in addition to the pastor's familial or individual needs for assistance are precipitant factors towards the recognition of the value of getting specialized training in this field.

A second sign is the growing number of grupos de casais (couples groups) who are shaping their own method and format

of group counseling to enrich their marital relationships.
These groups are seeking specialized pastoral guidance to
train them to help each other properly.

A third sign is the pastoral counseling center, even
though embryonic so far, created in São Paulo at the
headquarters of the Methodist Church by Bishop Nelson Leite.
Concerned pastors are involved in this work. People's
demand shows the necessity of definitive implementation of
this valid attempt. The location of the center--at the
very heart of a city with a population of over 13 million--
favors, moreover, the creation of nontraditional forms of
pastoral care and counseling.

The <u>Grupo de Psicólogos Cristãos</u> (Christian Psycholo
gists Group) is a fourth sign of the increasing interest
in pastoral counseling. This group holds regular national
conferences and has a communication network that reaches
pastors interested in expanding their knowledge in psychol-
ogy to an integration with pastoral counseling.

Fifth, a significant sign is the growing interest in
searching for alternative therapies that meet Brazilian
cultural and social conditions. For example, in 1987 a
considerable number of theologians, pastors, psychologists,
physicians, and psychotherapists participated in an inter-
national congress on alternative therapies. The emphasis
on the role of the Church as a therapeutic community accen-
tuates the weight of the pastoral counseling specialty.

The Search for an Integrated

Conceptual Framework

The ongoing process of searching for an adequate theoretical framework for pastoral counseling in Brazil, in light of IMPA, might take into consideration the following elements:

1. There is a need for integrating the liberating theology of the reign of God with psychology. This can be done through workshops, seminars, and individual supervision.

2. The work of Paulo Freire (1972) and his associates, in building a theoretical tool for liberating education, can provide an enlightening theory particularly relevant for unveiling oppressing mechanisms and change of attitudes.

3. Other theorists might be valuable resources for this endeavor. For instance: (a) the culturalists such as K. Horney (1937) and E. Fromm (1941, 1955), among others; (b) social psychology that stems from A. Adler's (1956) work; (c) H. Sullivan's (1953-1962) interpersonal school of psychotherapy, especially on the social role of the psychotherapist; (d) S. Minuchin's (1967, 1974) family therapy, particularly his exploratory bias in working with disadvantaged families; (e) H. Clinebell's (1984) growth and liberation model which is particularly important for his emphasis on the societal dimension of pastoral care and counseling; (f) D. Augsberger (1986) for his contribution in understanding the role of culture in the counseling process; (g) the rich resource of D. Sue (1981); and (h)

the feminist therapies, for their emphasis on consciousness-raising and political action (see Clinebell, 1976).

Two additional challenges might be faced by current and future generations of Brazilian pastoral counselors. First, to search for a Brazilian psychology of social classes (cf. Centers, 1961; Dahrendorf, 1957/1959, pp. 189-193). Second, to probe the Brazilian cultural heritage in order to make evident major Brazilian psychological profiles. The African heritage, as well as the European, mainly, are rich veins in this exploratory research. Furthermore (cf. Fromm, 1941, 1955; Horney, 1937), the industrialization process over the last three decades has molded, psychologically, men and women, especially in the big cities. How does it occur in Brazil? What is the psychological profile of the population under the constant bombardment of the mass media? Most importantly, why has not the Brazilian population been able to mobilize its potentialities to demand urgent social justice measures? Is it true that the century-old <u>mito do homem cordial</u> (myth of the cordial man [sic]) is, indeed, so ingrained in the Brazilian culture that it has been translated into <u>passivity</u>, <u>submission</u>, and <u>fate</u> (see Holanda, 1972)?

Pastoral Counseling with
the Poor

What factors should a pastoral counselor in Brazil take into account in order to be an efficient helper of the poor? This writer has identified four elements:

1. It is essential that the counselor recognize that people and their conflicts, especially those of the poor, are not merely a consequence of personal or familial problems. The personal conflicts occur in a specific sociocultural context and they have deeper roots in such a contextual situation. These social circumstances, because they are shaping people's lives, cannot be ignored in pastoral counseling. D. Sue's discussion on the existing biases in the definition of mental health in relation to minorities points out that "the economic, social, and psychological conditions of minorities are related to their oppressed status" (Sue, 1981, p. 7). In addition, Sue states that

> counselors must realize that many so-called patho-
> logical socio-emotional characteristics of ethnic
> minorities can be directly attributed to unfair
> practices in society. Herzog (1971) and Blau (1970)
> advocate a shift in research from the poor and cul-
> turally different to that of groups and institutions
> that have perpetuated racism and obstructed needed
> changes (1981, p. 21).

Therefore, a person's problems cannot be faced and overcome only on the basis of the dual relationship between counselor and counselee.

2. Counseling should help people to understand the sociocultural roots of their conflicts. Most of the personal or familial problems of the Brazilian poor are consequences of undernourishment, unemployment, wretched living conditions, and illiteracy. These conditions are the consequences of a structural situation that favors the

rich and marginalizes the poor. Charlotte H. Clinebell holds that "all good counseling is consciousness raising" (1976, p. 3). Consciousness raising moves to militancy against poverty or discrimination. Sue gives the example of Asian Americans:

> [The] Asian American is . . . aware of the political, social, and economic forces that have shaped his or her own identity. The Asian American's greater social awareness makes him/her somewhat more sensitive to the effects of racism and often react with overt anger and militancy . . . militance and emphasis on group pride are not signs of maladjustment as many individuals would have us believe (1981, pp. 136-137).

Militance should be understood as a tentative means of changing sociocultural factors that generate conflicts.

3. The counselor must support people to participate in the struggles for justice and freedom in the society through the community's organizations. As a by-product, this participation can help persons to overcome their own problems too. H. Clinebell (1984, p. 33) asserts that "counseling should aim at _freeing_, _motivating_, and _empowering_ people to work with others to make our institutions" instruments of wellness and justice. In addition, Sue states that, "to be successful, counseling for minorities must be a combination of both 'survival' and 'change' mechanisms" (1981, p. 147). The pastoral counselor should be a facilitator towards the historicization of salvation, according to the nature of _shalom/soteria_ that implies justice and freedom. Special attention should be paid to the fact that this support should not be a tactic of the counselor in order to be

accepted by the counselee. Rather, it should be deeply
rooted in the sociocultural and theological convictions of
the counselor.

4. The counselor must be someone involved in the com-
munity and a participant in its endeavors toward a new and
just society. The personal commitment of the counselor to
the cause of the poor is essential for his/her own cred-
ibility and effectiveness with the poor. This is an
indispensable condition to establish rapport between coun-
selee and counselor. The counselor cannot be politically
and culturally neutral (Sue, 1981). In the case of the
poor in Brazil, those exploited segments of the population
do not accept a presumed position of neutrality from the
counselor. The political nature of counseling should be
assumed both by the counselor and counselee (Sue, 1981).

Group Counseling

In light of the IMPA's proposal, group counseling
constitutes the most significant mode for the practice of
pastoral counseling, and Base Ecclesial Communities repre-
sent a natural social unit that can inspire the practice
of pastoral counseling in Brazil. The rich significance
of group counseling has been reviewed by H. Clinebell (1972,
1984; see also Corey, 1981). As Clinebell observes:

> Small groups are a natural and time-tested methodology
> in the Church. Church historians have noted that the
> use of small groups has been a dynamic factor in every
> major surge of new spiritual vitality in the church
> (1984, p. 349).

This statement is particularly true with regard to the Brazilian Base Ecclesial Communities (CEBs). The small CEBs bring together ten to twenty-five people. In L. Boff's words, the CEBs "represent a new experience of church, of community, of communion of persons within the more legitimate (in the strict sense of the word) ancient tradition" (1977/ 1986b, p. 1).

Why do the CEBs represent an appropriate mode that can inspire the practice of pastoral counseling in Brazil? Six reasons can be indicated.

1. The poor of the CEBs have discovered that their dignity is a gift of the Creator and that the personal and collective manifestations of sin have distorted their human dignity. In the eyes of the discriminatory powers of this century (cf. Eph. 6:12) they are merely dirty people-- miserable and wretched. Most of the poor of the CEBs have discovered the empowerment they can reach, toward the recognition of their dignity, while hearing the Scripture: "So God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1:27); "Blessed be ye poor: for yours is the kingdom of God" (Luke 6:20). Therefore, their dignity is not something bestowed by a political party or by some messianic leader. Their recognition of the human dignity emerges from the Bible, the study of which is central in the life of the comunidades (Cook, 1985). Their dignity refers to the whole man and woman, and to all of them, since "in the anthropology of the

Jewish Bible, all aspects of persons, not just their minds and spirits, are seen as created in the divine image" (H. Clinebell, 1984, p. 51).

2. The participation of the poor in the CEBs has corroborated the findings about the unknown capabilities of the human being. As H. Clinebell observes, "the holistic approach to pastoral care and counseling sees us human beings as possessing a wealth of undiscovered and undeveloped strengths, assets, and resources (1984, p. 29). Some very concrete expressions of the utilization of the capabilities of the poor through the CEBs have been evident in the Brazilian society. Richard Shaull holds that the Christians have an opportunity to learn from the practice of the CEBs as, in his words, "they have succeeded in creating a milieu in which persons have grown rapidly in their understanding of their society as well as in their commitment to change it" (1984, p. 133). Shaull also refers to the CEBs as one of "mutual empowerment" of their participants in addition to the fact that "they develop a new sense of self-confidence as they realize that they can speak their own words and act together to change their situation" (1984, pp. 124-125).

3. The CEBs are inserted in the cultural reality and environment of the people, especially of the poor. This immersion at the center of the people's lives means a recognition of their natural social groupings and their environmental situation (Cook, 1985). As Cook points out,

a CEB can flourish from "union shops, neighborhood or peasant associations, sports clubs, or any variety of societal groupings where members partake of a common cultural or socioeconomic reality" (1985, p. 72).

4. The CEBs assume the integrity of human life. Men and women will be culturally and theologically alienated if all the interrelated dimensions of their lives are not taken into account. According to Cook (1982), echoing Libanio, this integrity has two intertwined aspects: the wellness for all and the inclusion in this wellness of material values that are necessities for a full life. This assumption brings, implicitly, a call to work against the resultant brokenness caused by poverty.

5. The CEBs understand that at the heart of the oppressive situation of the poor rests political oppression. Therefore, political solutions should be found in order to solve political problems. Although "the communities do not arise through a process of coming together of dispersed Christians who have made a conscious political option" (IDOC, in Cook, 1985, p. 74), the CEBs have experienced that political activity. It is an indispensable component of their mission, yet Christian faith cannot be confused or reduced to it (SEDOC, in Cook 1985). Traditionally, the political parties have been instruments of conservation of the economic structures that increase the profit of the rich by using the cheap labor force of the poor. In addition, in Brazil the political parties--during the last 21 years of

military government--have been a means to support allegiance

of members of the Armies and representatives of

international capitalism. As Shaull says:

> The communities themselves are giving shape to a new
> vision of society and preparing many men and women to
> insert themselves in the political struggle and play
> a major role in it. In São Paulo, for example, they
> have provided a new base and orientation for the labor
> movement and have led to the formation of a new labor
> party that is organized in such a way as to offer the
> urban poor their real opportunity to participate in
> the exercise of power (1984, p. 133).

6. Another feature of the CEBs is their new way of

seeing reality. The participants of the CEBs have discov-

ered that reality, in Cook's words,

> [such as] poverty, injustice, political marginali-
> zation, cultural alienation . . . are not a divine
> "given." They are seeking to understand it, not
> so they can accommodate to it more efficiently or
> functionally in order to attract new followers,
> but in order to change reality as an integral part
> of their Christian witness (1985, p. 90).

This new way of seeing reality is a consequence of the con-

sciousness process that makes clear to the poor the true

nature of their reality. This awareness moves the poor

toward a broader comprehension of the economic and political

forces that have contributed to their oppressive poverty.

Implications of the IMPA for Other
Sectors of the Life of the Church

Worship

The Integrative Model for Pastoral Action generates

three major implications for worship.

First, the preparation of the church's services--the

selection of Scripture readings, songs and the liturgists--

can be done by a group which should include representatives of the oppressed sectors. Second, the active participation of the above-mentioned group and other persons--especially the poor, the youth, the women, and the children--is another implication of the IMPA for worship in the church. Third, the prayers of the community can include not only the church members' concerns but also a moment to pray for the poor and the unemployed. That moment can also be an opportunity to motivate people to offer specific actions that can bring support to the struggle of those who have been discriminated against by society.

Spirituality

A worldly-oriented spirituality, one that combines faith with works and serves the poor, is another implication of the IMPA. Accordingly, to pray (for instance) is an important spiritual resource that can bring empowerment to the poor and to those who work for peace with justice. Thus, to pray is, at the same time, to affirm one's commitment to the reign of God and to act according to that commitment. Other traditional means of grace, such as Scripture readings and the Eucharist, can be valuable means towards encouraging the church members to fulfill our liberating mission.

Summary

In summary, this chapter formulates an alternative model for pastoral action in Brazil (IMPA). More specifically, this writer explicates the integrative elements of

the proposed model, which stem from a dialogue between the Brazilian context and the liberating theology of the reign of God. In addition, the chapter depicts how each of the elements of the model integrates existing pastoral practices. Further, illustrative suggestions of enlightened pastoral practices, tailored to each of the integrative elements, are added. Following the presentation of the model, two illustrations of actual pastoral practices guided by IMPA are discussed. In the final sections of the chapter, the implications of the proposed model for pastoral counseling in Brazil and also for two sectors of the life of the Church (worship and spirituality) are examined.

CHAPTER 5

Conclusion

The context of this study is Brazil. In the first chapter, the Brazilian scene is analyzed. Brazil is a nation in which the poverty of the majority of the population is a fundamental factor that causes social conflict, pain, and humiliation. This analysis has been followed by an examination of the three main pastoral approaches to the social conflict. In the third chapter, the importance of the integration of the approaches is discussed. Furthermore, that chapter examines the essential elements of the liberating theology of the reign of God. These elements constitute the unifying theological framework for an alternative pastoral model that integrates the approaches. Finally, in the fourth chapter the integrating model is formulated--the Integrative Model for Pastoral Action.

What conclusions can be reached from this study? Is there, in the short term, any possibility of solving the Brazilian social conflict? This writer does not think so. Notwithstanding, hope does exist for the country to the extent that the pastoral agents of the churches, together with other concerned segments of the Brazilian society, participate in the nonviolent and firm struggle toward social transformation. The faith of the Christians and

the mobilizing capabilities of churches cannot be demeaned. Nonetheless, as far as pastoral agents are concerned, the actualization of this hope is dependent upon two conditions: cognizance of the existing social conflict, and theoretical lucidity to apprehend its significance and to act on it. Pastoral agents can meet these conditions by participating in the struggles of the oppressed and by reflecting upon them in light of the sciences of the human being and theology. This process ensues from enlightened pastoral practices.

The consequences of the social asymmetry in Brazil are visible in the streets of the big cities and in the hinterland. However, this awareness is not sufficient. The key issue is to leap into the next step: to become conscious of the historical forces which shape the current, unjust social organization and, simultaneously, to act towards its transformation. The consciousness-raising process can only be efficient if persons engaged in pastoral activities have theoretical clearness regarding their own pastoral practices, as well as those of others. Theoretical awareness ensues from asking such questions as: What are we doing? What are the foundations of our action? Is our pastoral practice favoring exploitation of human beings or is it fostering justice with peace? What is the purpose of our work? What are our expectations with respect to the outcome of our efforts?

The foundations of pastoral action, besides sociological and psychological mediations, are drawn from the dynamic theological tradition of the church. As James Lapsley observes, "What is pastoral is also inherently theological" (1983, p. 168). The theology of the reign of God is an important theological framework for the continuing task of making pastoral action full of significance in the middle of the human struggle for liberation.

With regard to the proposed model, this writer underlines three conclusions.

First, in reference to theological education, it is necessary to educate seminarians, pastors, and laypersons in the communitarian nature of pastoral presence. This educational process must include both practical and theoretical dimensions. A good starting point can be to motivate pastors and laypersons to organize the Pastoral Action Team in their churches. In that case, the seminarians can fulfill their estágios (internships) in those churches. This experience will help the seminarians to learn how to work with a team. In addition, the theology of the People of God, which stresses the communitarian dimension of the mission of the church, can be a theoretical resource for that purpose.

Second, a useful pastoral strategy is to involve church members (especially the youth) in visiting with the poor in the slums, under viaducts, bridges, or in the outskirts of

the cities. To motivate the youth to get immersed in that reality is a good way to prepare the peacemakers of the future.

Third, the communitarian dimension of pastoral work can be enlarged by encouraging concerned pastors and laypersons to participate in international pastoral networks that aim to denounce publicly the injustices committed against the oppressed of the world. This might be an efficient method of social transformation in addition to bringing mutual empowerment to persons who are directly involved.

What are the major implications for further research? First, the IMPA needs empirical testing in some congregations as the tests can help to improve the model. Moreover, the formulation of the IMPA is only a beginning. Much more work is needed to improve the proposed model. This writer is aware that the model offers a radical proposal for pastoral practices in the midst of severe social conflict. There is also an awareness of the risks of polarization among church members as a reaction against the model. However, the extreme situation of poverty and oppression cannot be solved without radical pastoral practices. Furthermore, the symbol of the reign of God is actually a critiquing instrument of the society and of the church; even more, the symbol of the reign that illuminates the IMPA points out the kind of society that is to prevail in the world to promote abundant life for all (see Imboden, 1987).

Second, an important theme for further research emerges from this study: the necessity of a search for a Brazilian theory of individual, family, and group counseling that can be congruent with Brazilian culture. This endeavor also needs to take into account the data from psychology, sociology, and cultural anthropology. Furthermore, this investigation would be lopsided if it did not consider the recent development of feminist theology and psychology.

Another challenge is to conceive and implement a Brazilian intensive pastoral education system. It can enhance pastors' awareness of themselves, of others, and of the Spirit. It can also help refine persons' social sensibilities. A starting point can be to invite concerned seminarians for an intensive pastoral education program during vacation time. The purpose of the experiment, its structure, and methods can be discussed with the concerned seminarians. The major goal would be to facilitate people's awareness of the potentialities of their personal gifts and of the liberating nature of all pastoral work, particularly in a situation of social conflict. The place of the experiment would be the closest possible to a slum, or in the outskirts of São Paulo. Although the program schedule would be adapted to the needs and circumstances of the location, a tentative plan might be to meet with the participants after their first contacts with the people of the community. Guiding questions can be raised. For example:

What have we seen? What have we learned? What can we do?
How does this experience affect the participant as an
individual? The enormous range of liberating possibilities
of this experiment make it undoubtedly a real challenge.

REFERENCES

Adler, A. (1927). Understanding human nature (W. Wolfe, Trans.). Garden City, NY: Garden City.

---. (1956). The individual psychology of Alfred Adler (L. Heinz & R. Ansbacher, Eds.). New York: Harper & Row.

Altizer, T. & Hamilton, W. (1966). Radical theology and the death of God. Indianapolis: Bobbs.

Alves, R. (1972). Tomorrow's child: imagination, creativity and the rebirth of culture. New York: Harper & Row.

---. (1979). El enigma de la religión [The enigma of religion] (R. Lopez, Trans.). Buenos Aires: La Aurora. (Original work published 1975)

---. (1984). What is religion? (D. Vinzant, Trans.). Maryknoll, NY: Orbis. (Original work published 1981)

---. (1985). Protestantism and repression: a Brazilian case study (J. Drury, Trans.). Maryknoll, NY: Orbis. (Original work published 1979)

---. (1986). I believe in the resurrection of the body (L. McCoy, Trans.). Philadelphia: Fortress. (Original work published 1984)

Arrupe. P. (1981). Sobre a análise marxista [On Marxist analysis]. Convergência, 16, 197-298.

Aspholm, T. (1987). Upgrading Brazilian schools. Latin-America Press, 19(4), 4.

Assman, H. (1987). La iglesia electrónica y su impacto en America Latina [The electronic church and its impact on Latin America]. Rio: DEI.

Augsburger, D. (1986). Pastoral counseling across cultures. Philadelphia: Westminster.

Bacchetta, V. (1987a). Sterilization, abortion and the pill cause big drop in Brazil's birth rate. Latinamerica Press, 19(35), 5.

---. (1987b). Brazil: native groups protest plan to militarize the Amazon. Latinamerica Press, 19(6), 1-2.

---. (1987c). Women can make theology more alive, more flexible and more concrete. Latinamerica Press, 19(4), 5-6.

---. (1987d). Boff's (Leonardo) book on trinity stirs new controversy. Latinamerica Press, 19(12), 1-2.

Berger, P. (1969). A rumor of angels: modern society and the discovery of the supernatural. Garden City, NY: Doubleday.

Bloch, E. (1970a). A philosophy of the future (J. Cumming, Trans.). New York: Herder. (Original work published 1963)

---. (1970b). Man on his own (E. Ashton, Trans.). New York: Herder. (Original work published 1966)

---. (1986). The principle of hope (Vol. 1). (N. Plaice, S. Plaice & P. Knight, Trans.). Cambridge: MIT.

Boff, C. (1987). Theology and praxis: epistemological foundations (R. Barr, Trans.). Maryknoll, NY: Orbis. (Original work published 1978)

Boff, L. (Ed.) (1975). As atividades do Conselho Indigenista Missionário (CIMI) [The activities of the Missionary Council for Indigenous People (CIMI)]. Revista Eclesiástica Brasileira, 35, 198-199.

---. (Ed.). (1977). Protesto do CIMI [CIMI's protest]. Revista, 37, 204-205.

---. (Ed.). (1979). Objetivos da Commissão Pastoral da Terra [Objectives of Pastoral Land Commission]. Revista Eclesiástica Brasileira, 39, 686-687.

---. (Ed.). (1986a). Je vois salue Marie. L'Esprit et le fémimin [Hail to thee, Mary. The spirit and the feminine] (C. & L. Durban, Trans.). Paris: Editions du Cerf.

---. (1986b). Ecclesiogenesis: the base communities reinvent the church (R. Barr, Trans.). Maryknoll, NY: Orbis. (Original work published 1977)

In Brazil, private property 'has become a source of injustice, hunger and death.' Latinamerica Press, 19(45), 3-4.

Buber, M. (1967). Kingship of God (3rd ed.). (R. Scheimann, Trans.). New York: Harper & Row. (Original work published 1956)

Carr, A. (1984). The search for wholeness. <u>Criterion</u>, <u>23</u>(3), 4-7).

Centers, R. (1961). <u>The psychology of social classes: a study of class consciousness</u>. New York: Russell.

Chodorow, N. (1978). <u>The reproduction of mothering: psychoanalysis and the sociology of gender</u>. Berkeley: University of California.

Clinebell, C. (1976). <u>Counseling for liberation</u>. Philadelphia: Fortress.

Clinebell, H. (1972). <u>The people dynamics: changing self and society through growth groups</u>. New York: Harper & Row.

---. (1979). <u>Growth counseling: hope-centered methods of actualizing human wholeness</u>. Nashville, Abingdon.

---. (1984). <u>Basic types of pastoral care and counseling</u> (rev. ed.). Nashville, Abingdon.

Commission on Theological Concerns of the Christian Conference of Asia (CTC-CCA) (Eds.). (1983). <u>Minjung theology: people as the subject of history</u>. Maryknoll, NY: Orbis. (Original work published 1981)

Cook, G. (1985). <u>The expectation of the poor: Latin American base ecclesial communities in Protestant perspective</u>. Maryknoll, NY: Orbis.

Corey, G. (1981). <u>Theory and practice of group counseling</u>. Monterey, CA: Brooks.

Cox, H. (1965). <u>The secular city: secularization and urbanization in theological perspective</u>. New York: Macmillan.

---. (1984). <u>Religion in the secular city: toward a post-modern theology</u>. New York: Simon & Schuster.

Dahrendorf, R. (1959). <u>Class and class conflict in industrial society</u> (R. Dahrendorf, Trans.). Stanford: University Press. (Original work published 1957)

Dreifuss, R. (1981). <u>1964: a conquista do Estado - acao politica, poder e golpe de classe</u> [1964: the conquest of the State - political action, power, and class coup]. Petrópolis, Brazil: Vozes.

Eichrodt, W. (1951). <u>Man in the Old Testament</u> (K. & R. Smith, Trans.). London: SCM.

Epinay, L. d'. (1968). <u>El refugio de las masas - estudio sociológico del Protestantismo chileno</u> [The refuge of the masses - a sociological study of Chilean Protestantism]. Santiago: Pacifico.

Evans, O. E. (1962). Kingdom of God, of heaven. In G. Buttrick, T. Kepler, J. Knox, H. May, S. Terrien & E. Bucke (Eds.), <u>The interpreter's dictionary of the Bible</u> (Vol. 3, pp. 17-26). New York: Abingdon.

Farley, E. (1975). <u>Ecclesial man: a social phenomenology of faith and reality</u>. Philadelphia: Fortress.

Ferkiss, V. (1974). <u>The future of technological civiliza-tion</u>. New York: Braziller.

Fernandes, F. (1985). <u>Nova república</u>? [New republic?] (3rd ed.). Rio: Zahar.

Fiori, G. (1971). <u>Antonio Gramsci: life of a revolutionary</u> (T. Nairn, Trans.). New York: Dutton. (Original work published 1965)

Foucault, M. de (1968). <u>Doença mental e psicologia</u> [Mental illness and psychology]. Rio: Tempo Brazileiro.

---. (1973). <u>The order of things: an archaelogy of the human sciences</u>. New York: Vintage.

Freire, P. (1972). <u>Pedagogy of the oppressed</u> (M. Ramos, Trans.). New York: Herder. (Original work published 1968)

Freud, S. (1955). <u>Civilization and its discontents</u> (J. Riviere, Trans.). London: Hogarth.

---. (1957). <u>The future of an illusion</u> (W. Scott, Trans.). Garden City, NY: Doubleday. (Original work published 1928)

Fromm. E. (1941). <u>Escape from freedom</u>. New York: Rinehart.

---. (1950). <u>Psychoanalysis and religion</u>. New Haven: Yale University.

---. (1955). <u>The sane society</u>. New York: Rinehart.

---. (1986). <u>For the love of life</u> (R. & R. Kimber, Trans.). New York: Free Press.

Furtado, C. (1987). <u>Transformação e crise na economia mundial</u> [Transformation and crisis in world economy]. Rio: Paz e Terra.

Godelier, M. (1980). As relações homem-mulher: o problema da dominação masculina [The relationships between man-woman: the problem of male domination]. Encontros com a Civilizaçao Brasileira, 26, 9-29.

Gramsci, A. (1957). The open marxism of Antonio Gramsci (C. Marzani, Trans.). New York: Cameron.

Grupo de Teólogos (c. 1980). Problemas para um Metodista pensar [Problems that a Methodist needs thinking]. Piracicaba, Brazil: UNIMEP.

Gutierrez, G. (1973a). La pastoral de la iglesia en America Latina [Pastoral approaches in Latin America]. Cristianismo y Tercer Mundo, 10, 7-84.

---. (1973b). A Theology of liberation: history, politics and salvation (S. C. Inda & J. Eagleson, Trans.). Maryknoll, NY: Orbis. (Original work published 1971)

Hamelink, C. (1977). The corporate village: the role of transnational corporations in international communication. Rome: IDOC.

Holanda, S. (1972). Raizes do Brasil [Brazilian roots] (19th ed.). Rio: José Olympio.

Horney, K. (1937). The neurotic personality of our time. New York: Norton.

Ianni, O. (1962). As metamorfoses do escravo [The metamorphoses of the slave]. São Paulo: Difusao Europeia do Livro.

Imboden, R. (1987). From the cross to the kingdom. New York: Harper & Row.

Instituto Brasileiro de Análises Sociais e Econômicas (IBASE). (1986). Politicas governamentais: uma análise crítica [Governmental politics: a critical analysis]. Petrópolis: Vozes.

Kemp, C. F. (1972). Pastoral care with the poor. Nashville: Abingdon.

Kirby, P. (1986). Boff [Leonardo]: Pope approves liberation theology but discrimination continues in Rome. Latinamerica Press, 18(31), 5-6.

Lanuza, C. (1982). A semente na palma da mão [The seed in the palm of the hand]. São Paulo: Cairu.

Lapsley, J. (1983). Practical theology and pastoral care: an essay in pastoral theology. In D. Browning (Ed.), Practical theology (pp. 167-186). San Francisco: Harper & Row.

Libanio, J. (1982). Pastoral numa sociedade de conflitos [Pastoral approaches within a conflictive society]. Petrópolis: Vozes.

Luzano, I. & Gonzalez, M. (1986). Feminismo e movimento popular na América Latina [Feminism and popular movement in Latin America]. Revista Eclesiástica Brasileira, 46, 122-153.

Macciocchi, M. (1977). A favor de Gramsci [In favor of Gramsci] (2nd ed.). Rio: Paz e Terra).

Maduro, O. (1981). Religião e luta de classes [Religion and class struggle]. Petrópolis: Vozes.

Martins, Jr. (1987a). Brazil's progressive Catholic bishops retreat on some key political issues. Latinamerica Press, 19(31), 6.

---. (1987b). Phenomenal growth of sects, electronic church related to continent's poverty. Latinamerica Press, 19(16), 5-6.

Marx, K. (1974). On religion (S. Padover, Ed. & Trans.). New York: McGraw-Hill.

Mattelart, A. (1976). Multinationales et systéms de communication [Multinationals and communication systems]. Paris: IDOC.

Mattos, P. (1987). Pastoral Metodista hoje [Methodist pastoral action today]. São Bernardo, Brazil: FT & IMS.

McGinnis, J. (1979). Bread and justice: toward a new international economic order. New York: Paulist.

McGinnis, J. & McGinnis, K. (1981). Parenting for peace and justice. Maryknoll, NY: Orbis.

Mesters, C. (1972-1978). Circulos Biblicos [Biblical circles]. Petrópolis: Vozes.

---. (1983). The Use of the Bible in Christian communities of the common people. In N. Gottwald (Ed.). The Bible and liberation (pp. 119-133). Maryknoll, NY: Orbis.

Minuchin, S. (1974). Families and family therapy. Cambridge: Harvard University.

Minuchin S. et al. (1967). Families of the slums: an exploration of their structure and treatment. New York: Basic.

Mira, J. (1981). A evangelização do negro no Brasil [Evangelization of the Black in Brazil]. Unpublished master's thesis. Universidade Catolica, Rio.

Moura, A. (1981). A Comissão Pastoral da Terra [The Pastoral Land Commission]. In H. Salem (Ed.), A igreja dos oprimidos [The church of the oppressed]. São Paulo: Ed. Brasil Debates.

Nascimento, B. (1978). Mesa redonda sobre o negro [Round table on the Black]. Encontros com a Civilização Brasileira, 1, 196ff.

The new English Bible with the apocrypha (S. Sandmel, M. Suggs & J. Tkacik, Eds.). New York: Oxford University.

Osthathios M. G. M. (1980). The Gospel of the kingdom and the crucified and risen Lord. In Your kingdom come (pp. 37-51). Geneva: World Council of Churches.

Pannenberg, W. (1977). Theology and the kingdom of God (R. Neuhaus, Ed.). Philadelphia: Westminster.

---. (1985). Anthropology in theological perspectives (M. O'Connell, Trans.). Philadelphia: Westminster.

Patai, R. (1987). The quest for peace: a view from anthropology. International Journal on World Peace, 4(4), 11-29.

Pixley, G. (1981). God's kingdom: a guide for Biblical study (D. Walsh, Trans.). Maryknoll, NY: Orbis.

Pixley, G. & Boff, C. (1987). Opcao pelos pobres [Option for the poor] (2nd ed.). Petrópolis: Vozes.

Poulantzas, N. (1973). As classes sociais [The social classes]. Estudos CEBRAP, 1, 14-17.

---. (1980). State, power, socioalism (P. Camiller, Trans.). London: Verso. (Original work published 1978).

Prado, C. Jr. (1987). A revolução Brasileira [The Brazilian revolution] (7th ed.). São Paulo: Brasiliense.

Regan, H. (1987a). Brazil: land hunger plagues both city and countryside. Latinamerica Press, 19(29), 7-8.

---. (1987b). Brazil: large landowners clash with church over land reform. Latinamerica Press, 19(35), 1-2.

---. (1987c). Brazil: new land reform norms favor land-owners. Latinamerica Press, 19(42), 1, 8.

Santa Ana, J. de (1984). Por las sendas del mundo caminando hacia el reino [By the path of the world walking towards the reign]. San José, Costa Rica: DEI.

Santos, T. dos (1973). Concepto de classes sociales [The concept of social classes]. Santiago: Ed. Prensa Latino-americana.

Schumacher, E. F. (1973). Small is beautiful: economics as if people mattered. New York: Harper & Row.

Segundo, J. (1978). The hidden motives of pastoral action: Latin American reflections (J. Drury, Trans.). Maryknoll, NY: Orbis. (Original work published (1972)

---. (1985). The historical Jesus of the synoptics (J. Drury, Trans.). Maryknoll, NY: Orbis. (Original work published 1982)

Seiler, M. (1986, March 12). Dr. Spock. Los Angeles Times, pp. 1, 6.

Shaull, R. (1984). Heralds of a new reformation: the poor of South and North America. Maryknoll, NY: Orbis.

Silva, M. (1986). Povo negro: desafios e esperanças rumo à nova sociedade [Black people: challenges and hopes towards the new society]. Revista Eclesiástica Brasileira, 46, 611-619.

Sorese, M. (1987). Brazil: lenten campaign focuses on street kids. Latinamerica Press. 19(10), 1-2.

Souza, H. de (1987). Como se faz análise de conjuntura [How to make analysis of conjuncture] (5th ed.). Petrópolis: Vozes.

Souza, L. (1978). Igreja e sociedade: elementos para um marco teórico [Church and society: elements for a theoretical framework]. Síntese, 5, 25ff.

---. (1979). Les étudiants chrétiens et la politique au Brèsil [Christian students and politics in Brazil]. Unpublished doctoral dissertation. Sorbonne University, Paris.

Steck, O. (1980). World & environment. Nashville: Abingdon. (Original work published 1978)

Stendhal, K. (1980). Your kingdom come: notes for Bible study. In Your kingdom come (pp. 72-82). Geneva: World Council of Churches.

Sue, D. (1981). Counseling the culturally different: theory and practice. New York: Wiley.

Suess, P. (1981). Culturas indígenas e evangelização [Indigenous cultures and evangelization]. Revista Eclesiástica Brasileira, 41, 211-249.

Sullivan, H. (1953-1962). The collected works (Vols. 1-4). (H. Perry & M. Gawel, Eds.). New York: Norton.

Tamez, E. (1982). Bible of the oppressed (M. O'Connell, Trans.). Maryknoll, NY: Orbis. (Original work published 1979)

Teilhard, de Chardin, P. (1959). The phenomenon of man. New York: Harper & Row.

Theissen, G. (1978). Sociology of early Palestinian Christianity (J. Bowden, Trans.). Philadelphia: Fortress.

Tillich, P. (1951-1963). Systematic theology (Vols. 1-3). Chicago: University of Chicago Press.

Titton, G. (Ed.). (1977). Teologia feminista na América Latina [Feminist theology in Latin America]. Revista Eclesiástica Brasileira, 46, 5-169.

Vinne, P. De, et al. (Eds.). 1983). The American heritage dictionary (2nd ed.). New York: Dell.

Weber, M. (1956). The Protestant ethic and the spirit of capitalism (T. Parsons, Trans.). New York: Scribner's. (Original work published 1904)

Welch, S. (1985). Communities of resistance and solidarity. Maryknoll, NY: Orbis.

Wolff, H. (1974). Anthropology of the Old Testament (M. Kohl, Trans.). Philadelphia: Fortress. (Original work published 1973)

World Council of Churches. (1985). The international financial system: an ecumenical critique. Geneva: World Council of Churches.

World Methodist Council. (1987). Latin America report to
council constituency. World Parish, 27(6), 7-8.

Wright, G. et al. (1954). The biblical doctrine of man in
society. London: SCM.